



THE
THEOSOPHIST

A MAGAZINE OF
Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY
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Vol. XL

PART II. April to September 1919

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA
1919

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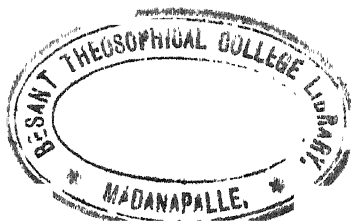
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THE THEOSOPHIST

ON THE WATCH-TOWER

I MUST begin these Notes, as I began those in the last *Bulletin*, with grateful thanks to all Lodges of the Theosophical Society, which have sent me messages of confidence and trust during the last three months, in consequence of the cruel attacks made on me of stirring up revolution and of being sympathetic with Germany during the War. Those who have read these Watch-Tower notes, as well as my other writings since the outbreak of War in 1914, know the absurd falsity of such suggestions. But there are many readers in Australia, New Zealand and America, who have received their copies of THE THEOSOPHIST with the pages torn out which contained my appeals to Theosophists all the world over, to rally round the Allies, as representing the cause of Right and of Freedom. From the beginning, I regarded the Germans as the tools of the Dark Powers, warring against the White, and have therefore steadily refused to consider it possible that they should prove triumphant in the end.

I have not been able to understand the policy which caused the Censor in India to prevent these expressions of my views from reaching the Dominions and America. They were sometimes allowed to reach neutral countries, for I had letters from Sweden accusing me of "want of brotherliness" for the view taken of the Central Powers, and reproaching me for "compromising the neutrality of the Theosophical Society" by the attitude I took up. But why the Censor should have destroyed the pages containing matter against Germany, remains somewhat of a puzzle. There was at one time a singular unanimity in accusations made in England and in America, seeking to represent me as an enemy of the connection between Britain and India, and I am aware that attempts were made to entangle me in German intrigues here; but it would be too far-fetched an idea to suppose that British officers, such as were the Censors, lent themselves deliberately to help what in that case would have been a deliberate plot, by destroying with that object the repeated proof of my attitude during the War. The destruction must have had some other motive, and the coincidence must have been accidental.

* * *

All readers of THE THEOSOPHIST must be familiar with the fact that there exists all over the world a Masonic Obedience, which admits women on exactly the same terms as men. Some will remember that in the great Woman Suffrage Demonstration in London, there was a band of woman Masons, who aroused much interest. They were not, as was at first imagined, members of any Adoptive Rite, but belonged to the Co-Masonic Order, to which both men and women are admitted, and very many Masons of the purely masculine Obediences have borne witness to the accuracy and precision of the rituals used. I mention Co-Masonry, because many will be interested to hear that a great-great-granddaughter of the Hon. Mrs. St. Leger Aldworth, the Lady of the Clock-case,

the only woman ever initiated in a purely masculine Lodge before the last quarter of the nineteenth century, was initiated a short time ago in the Co-Masonic "Emulation" Lodge, London. Thus the world moves on, and in another fifty years it is quite possible that the ordinary masculine Masonry will no longer require that a woman should enter its Lodge in a clock-case in order to be admitted into the Masonic arcanum.

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An extraordinarily interesting experiment is being made in India just now, bringing down into the political arena a form of spiritual weapon, hitherto confined to religious and spiritual work. Its pioneer is the well-known Mr. Gāndhi, of South African fame, and he practically says in the words, if not in the meaning, of S. Paul: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." He says that this weapon may be used at all times to resist oppression, and to gain reforms, and that its use will spiritualise politics, serving as a means of purification and penance; this view seems to conflict with the statement made by some of his followers, that "it is not a political weapon," for it introduces it apparently into the political field as a general weapon whereby to obtain reforms. He calls it *Saṭyagraha*, "truth-grasping," or possibly "tenacious of truth," or "truth-resolve". The principle underlying the practice advocated is that Pain may be transmuted into Power. Put in the pictorial *paurāṇic* way, a man by performing *ṭapas* may win a boon from the Gods. The essence of *Saṭyagraha* is *ṭapas*, self-inflicted austerity and pain, in the spirit of love, not of hatred.

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Now it is perfectly true that pain can be transmuted into power by the spiritual man; from the spiritual world the physical world is guided and trained and uplifted in this very way. There are Roman Catholic cloistered Orders, whose

members lead lives of sharp austerity, fasting often and long, to the verge of exhaustion, steadfastly enduring self-inflicted pain, and spending most of their time, day and night, in meditation and prayer. Their object is the bearing part of the world's penalty of sin, sharing in the vicarious atonement of Christ, and offering themselves in association with Him. Apart from the special tenet of their religion that colours the method of their work, they illustrate the law that pain can be transmuted into power. They labour and suffer in secret, but none who knows the laws of the spiritual world can dare to say that their sacrifice is ineffectual in the uplifting of the world, nor can withhold his admiration from the self-sacrificing motive which lies at the heart of their lives of pain.

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Mr. Gāndhi—Mahātmā Gāndhi, as he is called here—has grasped this law. He began, apparently before its wide significance had broken on his mind, with the well-known political method of Passive Resistance. That means, as it has always meant in history, that a man who cannot conscientiously obey a law, because it conflicts with some principle, deliberately breaks it and submits to the penalty attached to its breach. The method has been largely followed in Britain, and Mr. Gāndhi led a Passive Resistance Crusade in South Africa, and suffered imprisonment several times with some 2,500 of his followers, men and women. He is an ascetic, a man of flawless courage and self-sacrifice, a leader who never sends others into danger, saying, "Go!" but who always says, "Come!"

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He has now adopted, under the name of Satyagraha, the principle that pain can be changed into power. Whether the recommendation of this method of the Saint and the Yogī to crowds of ordinary men, plunged in ordinary occupations, is wise, may well be questioned. No human body could stand the strain of earning a livelihood and carrying on severe *tapas*,

self-mortification—to use the Christian phrase—at the same time. The daily and prolonged mental concentration necessary for success in the direction of the acquired power to its object, is not possible for a man engaged in the ordinary affairs of life; it demands seclusion. Nor is the ordinary man capable of perseverance in severe austerity, nor trained in mental discipline sufficiently for continued concentration. The result of this unique experiment will therefore be watched with intense interest.

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The application of the law, however, as now used against what is called the Rowlatt Act, has caused a curious change of method. The Satyagrahī does not directly inflict pain upon himself, but places himself in a position in which the Government inflicts pain on him for breach of a law. Now the Rowlatt Bill was so emasculated by the persistent mangling process carried on by the elected Indian members of the Supreme Legislative Council, that it has been reduced to an Act against revolutionary crimes, instead of, as at first, placing the liberty of every man and woman in India at the mercy of the Executive. Under these circumstances the old-fashioned Passive Resister simply says: “There is nothing to break, and Passive Resistance is therefore impossible.” But the Satyagrahī is to break other laws, selected for such breach by a Committee, in order that he may be punished by the authorities, and that this self-invited suffering may set free spiritual force. Will it do so? To my mind it is very doubtful whether it will, however good the motive. For the spiritual world is an orderly world, and the breaking of laws in our physical world—not because the conscience feels the law to be broken to be so bad that obedience to it is disobedience to conscience, but because another person selects them for disobedience—seems to me to be at once illogical and unspiritual, so that the result of the action is very doubtful. I am told that “logic is not

everything," but that undoubtedly true statement does not exalt illogicality to the rank of a virtue, nor even make it desirable. Society depends on obedience to law; the worst evil of bad laws is that they diminish respect for law, and the worst evil of the Rowlatt Act is that it substitutes Executive force for law. Hence it seems to me that while the motive of the true Satyagrahī is spiritual, his action is mistaken; his character will improve through his high motive, but his method, of subjecting his civic conscience to the dictation of another, is mischievous, and gravely increases the danger of general lawlessness, already threatening society in every country, for his example may be appealed to, however unfairly, by the apostles of violence, as justifying their breaches of the law. It is this danger which makes some people condemn resort even to Passive Resistance, with its limited and carefully considered breaking of a special law, repugnant to conscience, and a quiet submission to the penalty of the breach. It is this danger which made me call its use "the last weapon of a despairing people". Such is the religio-politico-problem set by Mr. Gāndhi to India.

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A large number of invitations comes to me from various countries of Europe, and most, of course, from England, asking me to deliver lectures, make tours, preside at Conferences, and do the various other things which form part of the life of a public worker in these strenuous days. This number of THE THEOSOPHIST will, in any case, reach England before my arrival, as I shall not be leaving India until May, at earliest. So I may, through it, ask all the kind senders of invitations not to press me to fix dates at present, but to grant me breathing spaces after reaching England, so that I may be able to classify the claims upon me and to arrange, if possible, a programme, which shall not be too rigid, but shall satisfy as many as can be included.

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We are losing, about a week hence, two of our very excellent workers—Miss Burdett and Mr. T. L. Crombie. The latter is a very real “assistant Editor” of *The Commonwealth*, and Mr. Wadia and I will miss him sorely. It is not only that he is so steady and reliable as a worker, but he has a fine literary taste and a good judgment. Miss Burdett is the right hand of the Society for Promoting National Education in all business matters, and is an ideal business woman in an office. People who make themselves so exceedingly useful have no excuse for ever going away and leaving horrible gaps.

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Moreover the slipping away to “the hills” has begun, and T.P.H. workers come in to say “good-bye”—an always unpleasant proceeding. Our Theosophical workers are so good, so untiring, so unselfish, so ready always to shoulder any burden that suddenly falls upon Adyar, that one wonders how so many good people manage to find their way here. And visitors who come always speak of the peacefulness of the atmosphere, for with all the strenuous, unceasing work, there is always in Adyar a heart of peace.

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Soon, Mr. and Mrs. C. Jinarājadāsa will be flying away to Australia, to stay for a while with our loved and revered Mr. Leadbeater. Since early boyhood our Brother Jinarājadāsa has been closely in touch with “C.W.L.,” who was first his tutor and guardian and, since the boy grew into a man, verily his Elder Brother. With them is going a young Indian of high promise as a Theosophical worker, who has already earned his spurs in service to the villagers round Madanapalle, having, with a little band of young men, built and opened several schools for both children and adults. He will be missed, as he has a power of inspiring others; but the wider outlook that is acquired in visiting other lands is a gain to anyone who consecrates his life to India’s service. He

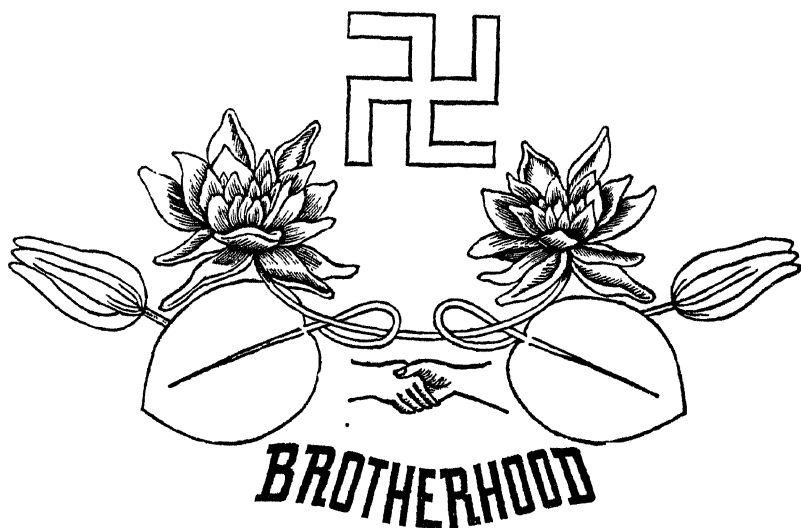
will, I am sure, return the more useful for his temporary absence.

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With younger workers growing up, and with the fine body of men and women nearing middle age, and well trained in service, I am beginning to feel that I may soon be allowed to slip away, and leave the work with its many branches in hands competent to carry it on and carry it further. So much initiative and power of work are showing themselves in these successive ranks of men and women pledged to and apt for Service, that there is no fear of any gap occurring that cannot well be filled. And the Labourers are of good quality, and stand in graded order, following each other, rank after rank, ready to fulfil their duty.

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I saw Adyar the other day through the eyes of one who had not visited it, perhaps for some twenty years, and was surprised and gladdened as he was motored round from one part to another, seeing growth and signs of steady work in every part alike. We, who live here year after year, do not realise the changes and the expansion in all directions, as year follows year, and each adds its accumulated contributions. What will it be like, one wonders, after another twenty years of growth, another twenty years of ever-enriched experience, of fuller knowledge and of stronger life? How far will those who are now our youngest have carried it forwards?—and we shall then be the youngers in our turn, to serve in larger, deeper, wider ways, and to build on the foundations that will have been laid for future progress.



GOD'S LAND

By T. H. MARTYN

IN the newly constructed world that is to arise after the war, what of the land? In the pre-war days economists talked much of labour and of capital, of wealth and poverty, of wages and interest, and very occasionally of land. Yet, forgotten or remembered, the fact stands out pre-eminently, that land is the one producer of wealth, the one primary necessity of labour, the one remedy for poverty.

The earth is a wonderful magician ; and no fairy queen, ever conjured by human imagination, wrought miracles with more ease than does the great mother earth. Drop into her bosom a grain of wheat, some fruit seed, an acorn or two, and such other trifles, wave the wand of time over the seasons, and behold, fields ripe unto the harvest, orchards of fruit-laden

trees, and forests that provide the shelter and comfort of vast cities, while the fields and the orchards feed those that dwell in them. Without land, labour would be useless. The brick-layer would have no bricks, the carpenter no wood, the blacksmith no iron, the tailor no cloth, the sailor no ships, and the soldier no guns. Worse still—if it could be worse—there would be nothing to eat; no, not even fish, for the land supports the rivers and the oceans, and bears them on her channelled surface. Yes! Wealth in whatever form, and all stored-up wealth, which is capital, are directly produced by land; and without land is no wealth, no capital.

Most of us have grown up to believe that land is itself a form of property or wealth, and to act as if that were true. Land is not wealth, it is the *creator of wealth*. Capital again is accumulated wealth, wealth being the product of land evolved by applying labour to it. The longest and most complex definitions extant—and there are many of them—will not undermine this simple dogma. Man by his labour can create wealth and hence capital, and only by contact with the land; but he cannot create the land. A wise and beneficent All-Father, anticipating man's limitations, has "created" or, shall we say, prepared for him habitable conditions. He has provided three factors that are essential—air, water, and earth. Man is impotent as a creator of either, outside the laboratory.

It does not seem to have occurred to man as yet to divide up the air, or to fence it off as private property. Now that aeroplanes have made their appearance, there is some whisper of national "rights" in air, but happily, up to the present time, the air has not passed into the hands of private owners. This is not entirely so with regard to water. The legal code discusses "riparian" rights, by which individuals are given control of rivers, but the ocean so far has escaped being cut up as private property. When we come to land, however, the third factor in the Great Architect's Estate, things are

different. A wild scramble has happened among mortals for its possession; what belonged to God and was His property, has been parcelled out into fields, allotments and city sites; bought and sold as private property; held unto "heirs and assigns in perpetuity," and all the rest of it.

It is expressly written in the Western Scriptures: "The earth is the Lord's and the fullness thereof." That might have been true long ago. Nowadays, those who have a grudge against Providence ask how is it, if God really is beneficent, that He allows His children to suffer from want even of the simplest necessities of life. How is it that a tenth of the population of the favoured British people must ever live on the verge of starvation? With all reverence it may be claimed that the All-Father intended and arranged differently, that He has in fact provided everything necessary to sustain in comfort, if not in comparative opulence, all His children. AIR, WATER, LAND; but something has gone wrong with the LAND. The earth is the Lord's no longer, it belongs now to a landlord, to a squire, a speculator, a millionaire, a corporation—most of it—and little bits to the suburban householder.

If the land was intended to be a National asset, a trust to be held in common for ALL who come down into incarnation, it seems reasonable to conclude that the basic mischief caused by its alienation must be remedied before we can have any reconstruction that is worth talking about. Reform of any kind without this fundamental reform will be impermanent in its effects, and the man who owns the land will, sooner or later, be the sole gainer from it. If the foundations of our house are twisted, no good can result from doing up the house; the foundations must first be attended to. So with the bigger house the race occupies as the All-Father's tenants. How is it possible to get its foundations straightened once more? In other words, how are we to get the land back into the Nation's control?

In this connection two economists of recent times have indicated remedies : Alfred Russel Wallace, and Henry George. Their books, entitled *Land Nationalisation* and *Progress and Poverty* respectively, say enough to convince any student, not weighted with vested interests, that the contentions set out in them, and briefly indicated in this article, are unassailable. Each suggests or rather elaborates a remedy.

That of Henry George is a searching one. He claims in effect that private owners of land have no rights as such, any more than has a man who buys a horse, or a piece of jewelry that has been stolen. If by any chance the present owner has "rights," then he must be mulcted in the public interest. George's remedy is to ascertain the value of all land, apart from the buildings or other "improvements" on it, and to tax that unimproved value, till the Government gets the whole of it in the form of annual revenue.

Wallace has more sympathy with the existing private owner. He realises that it is not possible to compensate him by handing over a cash equivalent, as there would not be enough money to go round; but he proposes that the Government shall resume the ownership of, and pay to the present owner for the remainder of his life, the income he now derives from his land, and to his immediate offspring or heirs their proportion of same after he dies, and then to stop. Wallace reasons that after two or three generations the land would thus come back to the control of the Government without entailing suffering on anyone in the process. In neither of these proposals is the aim that of turning present occupants out, or prohibiting their use of what had been *their* land. Occupation and ownership are essentially different things.

Henry George's principles have taken deep root in Australia and New Zealand. In both countries the *unimproved* value of all land has been determined, and it forms the basis of taxation, not only in country districts, but in many of the towns

and cities. In 1916, the Municipality of the City of Sydney adopted the unimproved value of land as the basis on which to levy rates, in place of levying them on buildings and "improvements". The effect has been a marked one, as it no longer pays to keep valuable city sites idle. Though at present there are many exemptions, the tendency in the Dependencies is to rely more and more on the land to produce revenue, and after the war it may be found that the one practicable way of meeting the war-bill is to extend this form of taxation to all land, doing away with all exemptions.

If the British Government could become the one landlord, it is easy to see that many of the ills that trouble us would be much modified. Few people would then retain the use of land that they could not use to advantage. It would not pay to do so. If the very wealthy chose to hold large areas, they would donate to the Government annually a sum equivalent to the full productive value of the estate occupied. Again, let it be clear that it is the unimproved value of the land that would be assessed, buildings and improvements remaining the sole property of the individual, and that the rate charged would be the value of the land in that vicinity.

Most Western countries have their own banks. A bank with a Government behind it is regarded as offering perfect security to depositors. The vaults of such a bank hold in their safe keeping what is regarded as the country's reserve wealth, usually a few tons of gold or silver. The bank is the centre of exchange; people take out or pay in of their wealth. The bank borrows and the bank lends. It is the mainstay of the community's credit. That, at any rate, is the tradition; "superstition" would perhaps be a more correct word to use, for banks may and do fail, even National Banks, and must be liable to failure because the true basis of sound credit and stability is not gold nor is it silver. It is not money. It is LAND. The land truly may be described as God's Bank. Let us see why.

Already it has been pointed out that the land is—through labour—the sole producer of wealth, the one primary though universal lender, as it were. Attention is now drawn to the equally striking circumstance that land is the one incorruptible storehouse in which wealth must ultimately become lodged. In other words the wealth produced by the people of any country over and above their immediate needs goes into LAND VALUES. To make this clear, let us take an illustration or two.

A little over half a century ago, a miner in Australia, from the newly discovered gold-fields, attended an auction sale of what we call Real-estate, that is, land. Carried away by the eloquence of the auctioneer, though he had no use for it, the miner bought a couple of allotments for £50. Soon after, the buyer left for England, having inherited a title. Soon after also, a site for a new city was surveyed in the immediate neighbourhood of the miner's purchase. The city—known as Melbourne—grew apace, the roads became streets, houses were converted into shops, where many people passed; in time the city became the capital of Australia, palatial buildings were erected in its main streets; parks and public gardens beautified it, and trams and trains connected the heart of the city with wide-spreading suburbs. Meanwhile the miner had died, there were delays about succession, and his unconsidered purchase became at first a sort of rubbish tip for neighbours, and later a site for street hawkers and such like. At length instructions came to sell the land; it was what estate agents describe as unimproved, a vacant block, but right in the heart of the city. The sale realised over £90,000. Who or what put this value into it, this unearned increment? The answer is apparent. The community as a whole was entirely responsible for every pennyworth of the unearned increment. The owner clearly had done nothing to contribute towards it. He had not so much as looked at it!

We will now look back for a moment to the time when we can assume that very few people occupied the British Islands. At that time the cash value of the whole of them would be negligible; about as much, say, as that of a small group of coral islands in the Pacific to-day. Population came. Using the land it accumulated wealth, built villages and towns, the sites of which became worth scores of sparsely inhabited islands. From the moment people came, up to the present time, the buying and selling value of the land has increased steadily with the population. In 1811 the population of Britain was in round figures 10,000,000. In 1911 it was 45,000,000. If the value of the bare land had been ascertained in 1911, it would be found to have increased literally beyond the dreams of avarice since 1811, and for no other reason, in the main, than that the population had increased.

Of course there is no means of ascertaining what these values were in the British Isles in 1811, nor is there any reliable way to arrive at them to-day; but actual facts are available as regards another little lot of islands, which have been occupied during the last century by the same race. I refer to Australia and New Zealand. A member of the New Zealand Parliament recently stated in public that in 1891 the unimproved value of land in New Zealand was £75,832,465. In 1914 it was £228,493,376—an increase of £152,660,911. The total population of New Zealand in 1891 was 700,000, and in 1914 it was 1,158,438.

These New Zealand figures, which are authentic, indicate that while the population increased 65 per cent, the unimproved value of the land increased 300 per cent. This may or may not be a sufficient basis of comparison; but let us for a moment apply it as if it were, and for that matter it quite possibly is. If it be assumed that in 1811, when the population of Britain is known to have been about 10,000,000, the unimproved value of all its land amounted to two thousand

million sterling, then in 1911, at the same rate of increase, when the population had increased to 45,000,000, the unimproved value should approximate to four billion sterling. That looks excessive; and it is not necessary to speculate. Even if the present value totalled only 10,000 million, it would yield a revenue of 500 millions sterling. Whatever be the true value of this God-made estate, it certainly is an enormous one, as most people who pay rents in the big cities must know. In the city of London some land is said to have changed hands or to have been valued at no less than £2,000 per square yard.

Sometimes, because agricultural land in places recedes in value, even in England, the impression is formed that land values generally are not increasing. Let it never be forgotten that it is the sites of towns and cities that swallow up the bulk of the national wealth, not the agricultural lands; and in the aggregate the values of sites are always increasing as the population increases.

Well, think of it: the sweat of toiling millions for a century, turned into a cash equivalent and deposited in God's British Bank to the value of millions of sovereigns; and then, or to be more exact, during the process, handed over to a few people who happen to own the land. Directly and indirectly every living soul who has been born in and worked in Great Britain has contributed to this quota; all have paid in: but how many have been permitted to draw anything out?

The discovery of labour-saving machinery was heralded as a universal boon; boon it has proved to those who own the land, but not to the toilers who do not; rather has it injured them, and much of the poverty of to-day is attributed to machinery, just because it reduces the need for labourers. Had the Government of Britain owned the land when Watt discovered his steam engine, and subsequently while all the advantages arising out of the use of electricity have been accruing, it could and presumably would have distributed the

benefits derived from labour-saving machinery over the whole community ; all classes would have benefited, not one small one at the expense of others.

Now the advantages are shared, not on a community basis, but on a land-holding basis. In New Zealand, in 1914, one-half of the land was owned by 6,148 persons, and it was they who drew out the half of the yearly increase in values, not the million of people who were putting the increased value in. In Britain more than half the total value of the land is "owned" by a handful of people. In London itself more than one-half is owned by 200 persons or corporations ; it is this moiety who gather the dividends, so patiently deposited by millions of toilers in God's Bank.

Now is this right ? From the standpoint of vested interests, it is essentially proper, I know ; but is it ethically sound, is it moral ? Is it just ? Again, is it wise ?

All the facts point to a negative answer to each of these questions. An ever-growing body of well informed public opinion condemns the gross callousness which involves millions of the masses in perpetual and unnecessary poverty, when it is realised that it is preventible, that it results from ignoring a self-evident divine plan. One wonders what is to be the karma of any civilised people that ignores it. From the expediency point of view it is not wise, and when once we become enlightened as regards the facts, and see that our present system is contrary to and interferes with the carrying out of a divine plan, we must perforce conclude that it is not right. Nay we must go further and admit that it is glaringly and wickedly wrong.

Here, then, the whole question takes on a very personal aspect. Are the economists right or wrong, when they declare that the earth literally is the Lord's : that it belongs to the community as a whole ? That it should be held as a sacred trust for the people ? That its riches should be used for the benefit of all ?

The setting right of this one fundamental error in our present system would enable the British Government, with the revenue of British land in its purse, to clothe, house, and educate every British-born child, to nurse to health every person afflicted in body or mind, to control and assert its undisputed right over all living areas, and to dispense with slums; to greatly modify unemployment, honourably pension old age, and have land available for all purposes and uses. Further it could uphold its laws, protect its people, without borrowing and possibly without taxation.

Difficulties in the way! Oh yes! There are always difficulties in restoring right out of wrong, health out of sickness, or happiness out of sin. These things have to be done, however, in spite of difficulties. The question is rather: is it right? than: is it difficult? To-day things are recognised to be out of gear with the body politic, and the thought of social reconstruction is in the minds not only of economists but of the people. It would seem positively necessary to settle this great land question before any attempt is made in other directions to reconstruct, if success is to attend the effort.

This article has only mentioned Britain and Australia, but similar causes must have produced similar results in other parts of the world. What the conditions may be in a country like India I do not know, but in some parts of the East a wiser system of land tenure has come down from the past. The Federated Malay States is an example in point. Of late there has been a little alienation of land in some of the large towns, following the evil example of the West; but practically the whole of the land is still in the control of the Administration, and as a result the Federated Malay States is one of the very few countries in the world that has no National Debt. It may be added also that poverty in the Western sense is hardly known there. In Russia "land reform" in the ignorant peasant mind means breaking up large estates and dividing

them among the peasantry. That may be a desirable thing to do or it may not, but it is a quite different thing to placing all lands under the control of the Government.

Probably every one agrees that land should be made available to small holders who will cultivate it, and under a National system of administration it would always be possible to cut up large holdings and make small ones of them as needed. But—and it is a big “but,” as well as one for repetition—the matter of agricultural lands and their administration is but a side issue in dealing with this important matter, and does not affect the still more vital fact that the great crime of our existing system is, that we are robbing the bulk of the people of the increment which for the most part accrues to city and town and not so materially to country and agricultural lands. *The stored up wealth that a population creates becomes banked in the closely populated sites, not in sparsely populated districts.*

It has been reasoned with a good deal of force that if the land were restored to the Nation, far more freedom could be accorded to individuals than is possible now; that crime as well as want could be reduced, and that the present discontent and clamour against the existing order of things might quite easily give place, under wise administration, to conditions fair to all, and which might be relied on to encourage the development of the best qualities in citizenship, as well as those which make for growth of the soul.

Finally, there is every reason to expect that further discoveries will yet be made which will enormously reduce the need for human labour; if private ownership in land is permitted to continue, the whole benefit of the saving will pass into the hands of the few holders of the land, and the labourer be no whit better off. A situation which is unthinkable in view of the increasing enlightenment of the masses.

WAR, WOMEN AND WORK

By JOHN BEGG, F.R.I.B.A.

ONE of the most important tasks of mankind in these stirring times is to set his mind to thinking truly with respect to the wonderful panorama of events unfolded before him, and especially to discover, and put in its proper position of centrality, the link that connects all the various portions of that panorama. Take these three: first the great war, second the feminist movement, and third the labour problem—War, Women, Work. What is the link connecting these? Assuredly there is one; and equally assuredly, until a man has recognised it, he is in no position to understand any one of them fully; and until he understands one and all of them, at least to the measure of his capacity, he is in no position either to take advantage of the opportunities of the time in the interests of his own development, or to be made use of as an instrument in furthering God's Plan.

Broadly, I think, there is a fairly general understanding of the nature of the link, at least, let me say, a broad and rough appreciation of it. The hour has struck; the call has gone forth for the sounding of the New Tune. All humanity has stirred to that call, and those who found themselves with their movements hampered by the feet of others on their necks—the “under-dogs” of humanity—have shown their first impulse to be one towards freedom. Our late enemies, adherents of the old monarchical system, found the liberty of that

system, and therefore (or so they argued) of themselves, restricted and threatened by the world's trend towards democracy. Hence the war. Women became aware of the restraints of their position as the chattels of men; hence the feminist movement. Labour awoke to the sense that it was under-dog to capital, hence the latest problem.

Let us dig a little deeper and we shall discover even more of the truth of the position. Why is it that all these sets of people in particular have been among the under-dogs, and why should there have been under-dogs at all? Because, to take the latter point first, the development of self-consciousness has hitherto been by the method of separativeness, opposition, strife; a continual and kaleidoscopically changing mêlée on the principle of "every one for himself and the devil take the hindmost". These are the hindmost at the moment of calling "time". This does not show a link, it is true, but rather an analogy between the three; and here the analogy ends, as I shall presently show. But before going further, let me allude to the order in which I have placed the three movements—war, women and work. It may truly be said that the labour movement dates from the French Revolution or even further back. The German business, again, can be traced to Frederick the Great; and in its larger sense, that of the struggle of military imperialism against the advancing tide of democracy, it may surely be traced further back still. The women's movement was the first of the three which reached an acute pitch in our own country in the twentieth century; but it, again, dates from the days of Mill, if not from the eighteen-thirties and the Brontës. Altogether I find it hard to say what would be the proper chronological order of the three, and so have taken that order, in which each has been brought home to the consciousness of the average Briton, since he awoke to a new world in August, 1914.

I have said that the cause of the war was the feeling on the part of the military caste of Germany that they were becoming hampered by democracy. With all the trappings of imperial supremacy, they were in truth no longer ruling, even in Germany. Money and commerce, in consonance with the democratic conditions prevailing over the rest of the world, had practically usurped the leading place, and it was then or never for the imperialists to assert themselves. So the war began. I wish to point out, however, that a double movement took place. The original under-dogs, the German imperialists, designed their revolt to be one of short duration, a raid on France, Belgium, Russia and the Balkans, and then, in a few months, victory, peace-treaties and heavy indemnities. But, just then, democracy discovered in itself another under-dog hampered by the former and by fears of worse to follow. So we had the stirring of a world-wide democracy that turned the tables on the Germans, and put them on the defensive. I must be careful lest I be thought to support the imperial contention of a defensive Germany. In the sense in which that contention was put forward, it was not true; in another sense it was true entirely. In the first instance Germany was certainly the aggressor, but from the moment of the rousing of the world against her—I might almost say from the entry of Britain, but will content myself with saying from the issue of the battle of the Marne—Germany has been on the defensive in a very real sense. Moreover, from the Fabian point of view, it was democracy which had unconsciously, but none the less really, opened the attack, employing, however, "other means than war".

The women's suffragist struggle has had a very different history. While it remained a struggle literally, it seemed to many like to end in failure, another of the causes doomed to be ultimately lost. The women won by turning their swords into pruning-hooks, their banners of revolt into bandages for

the wounded, their window-smashing energy into the channel of munition-making! Their campaign, which had included defiance of law and violence, at once exasperating and ridicule-inviting, ended in a complete triumph for their cause under the weapons of love and service. No analogy to "Armageddon" here.

The end of the chapter, giving the tale of the labour struggle, has yet to be written, its history yet to be made. Like the other two, the movement is inspired by selfishness; like the other two, also, it is a struggle for freedom, a legitimate thing. That it will end for the good of all concerned, and that soon, we earnestly hope. But that its end will involve the dramatic triumphs of the other two struggles we take liberty to doubt. Certainly it is like the others in being a war of principles, but, unlike them, not of definitive principles. It is not—or does not appear to have become yet—like the other two, a "war to end wars". Rather it is undertaken just to get a little more from capital, leaving labour free and better equipped to continue the struggle later on. So the analogy is rather between labour and the defeated German imperialists. Will they take a leaf out of the women's book, and, while the nation is in a giving humour, and its temper not yet too sorely tried, see if they cannot gain their ends, as the women have done, by the path of service? No doubt labour has been exploited to a disgraceful extent in the past, and the nation has laid up for itself a corresponding karma. But labour has got itself into such a tangle, that real betterment, on the lines on which it has set out to run, seems impossible. More forcing up the scale of wages and down the hours of work, more *getting*, it is likely to attain; but what of a greater quality than getting—that of being and becoming? Is it not reducing itself in individual skill and general efficiency, and in that without which all work is vanity and vexation of spirit, the possibility of loving the work for its own sake?

I see no ultimate outcome to the labour problem—short of dragging the nation through some, at any rate, of the horrors of Bolshevism, and so killing the goose that lays the golden eggs, and much else besides—except the abandonment of the path of strife for that of service. Our labour friends will no doubt disclaim the imputation of Bolshevism, but its points of similarity to their attitude are too many to be ignored. In particular both are class struggles, and class struggles under the New Tune must cease forthwith, even if one or other of the opposing classes has to pass out of existence. Do not let labour insist on completing the analogy that, as I have said, partly exists between their struggle and the great war. Let matters not be carried to the point of rousing all who are not of the so-called “working class” to oppose them under a threat of bolshevist tyranny. For the parallel would complete itself with defeat and disgrace. The “working” class may be the only one that strikes, but it is not the only one that works, or that can combine for a common good. Labour will win, of course, as it is meant to do; but not necessarily these particular labourers, unless they modify their methods. The time has come when to strive too greatly for a selfish end, even for a just and legitimate one, means confusion to the striver, when Heaven no longer helps those who merely help themselves, when the meek shall begin to inherit even the earth.

May the end come soon, and may the distractions and discomforts, that rend the world in a manner second only to that of war, give place to an order that will let us reap the benefits of peace in “preparing the way of the Lord”. Meanwhile above everything let us not help to draw out the agony by despondency or bitterness. We have kept up our hearts (more or less) through the war; do not let us lose heart now, when the good cause has triumphed. Let us be patient, recognising that a change of direction of the whole world’s *venue* cannot, at this stage of our development, be brought

about without discomfort. I heard it asked the other day if this must always be so, and if so, why? Must the "change of tune" always mean friction, pain and misery? The best answer I could think of was to cite the familiar spectacle of a child pulling a toy train by a string. All goes well while he is running straight. Suddenly he decides on a change of direction, and sets off at an angle. What happens to the train? Generally confusion and the capsising of many little coaches before it settles down on its new course. I was told that there need have been no confusion if the child had been careful, and that I was insulting God's methods by likening them to those of an impetuous, clumsy child. Well, God, who put it into the head of the child to change his direction, did not caution him to be more careful; and neither, it would appear, does He with us. Our confusion and sufferings are due to our own inertia and stubbornness, to our own impetuosity and clumsiness, and are not to be laid to the charge of Him who ordered the change. It is "up to" us!

So far we have seen nothing but an analogy, more or less complete, between the three great movements. We set out, however, to find something more—a veritable link. And now, perhaps, we are ready to perceive the link. Each of these movements is a response to a common impulse, the sounding of what I have called the "New Tune". But a straw, a leaf and a postage-stamp may respond to the same puff of wind, yet no link be established between them. The link is that the war, the feminist movement and our present labour difficulties are all, each in their several ways, manifestations of feminism, each due to the same forward step on the part of the feminine, passive or material moiety in our universe, one of those mighty periodic motions of drawing apart and coming together between the masculine and feminine, each pair of motions a great cosmic heart-beat, the diastole-systole of universal life. Further, that the common impulse to which the three movements we

are considering' have responded, the "New Tune," has been once again, as before, a call specially directed to rouse the feminine or passive, rather than the masculine or active, the material rather than the spiritual, the ensouled, rather than the soul.

Let us look at these two propositions: first, that not only the feminist movement itself, but the other two as well, are all, in a sense, feminist manifestations; and, second, that the order for the fresh advance is always an order for, in a sense, a feminine advance.

The war was of the nature of a feminine movement because it was the outcome of the advance of democracy, democracy being, in turn, the rising to a degree of self-consciousness of Demos, the erstwhile passive, therefore feminine, "common herd". I do not say that the war itself was initially a feminine movement; not, at any rate, the first attack made by the Central Empires on civilisation, which was merely the resistance to the already advanced feminine movement of the world's democracy. But it was not meant by our unseen Rulers to a very high degree that there should be a war, any more than it was meant by the rulers of Prussia that there should be such a war. The repelling of that initial attack, however, the world-wide uprising to the Allies' standard of freedom, the great war, in fact, since the battle of the Marne, can be seen to have been a typically feminine manifestation.

And labour unrest can also be seen to be a similar manifestation, equally typically feminine, when it is considered that labour represents the physical, the so-called "brute" force, the body by whose agency the world's thought is transformed into action, the *vehicle* by means of which its ideas are carried forward into the concrete. But because labour represents the body, the matter, it must not on that account be supposed that capital represents the soul or spirit. The

opposition of capital and labour is an entirely artificial one, a false antithesis appropriate to the world's unstable equilibrium on the eve, and in the act, of taking a forward step. Labour must always be identified with the individuals who exercise it; it cannot exist apart from them, it ceases when they die. But capital, which may be laid aside, banked, given away, dropped into the sea, which can therefore have an existence quite apart from its temporary holders, and which remains on their death, must not be so identified, and will not in a future age of greater stability. The real antithesis to labour is mind, thought, the idea. The mind of man has temporarily sought to find its mate, its body, its vehicle, in capital, a glittering but dead thing, to the humiliation and the oppression alike of its true mate, body, vehicle—labour. The labour movement is thus, by analogy, the effort of the woman to overthrow the soulless harlot who stands between her and her true mate.

The second proposition is one which the mystical systems have always borne out with regard to the "steps" in each fresh advance. The soul and the ensouled must work together, the ensouled at each new stage being pushed forward, the soul thereafter following it in turn. The traveller can make no progress apart from the vehicle. It is the vehicle which makes the forward movement, too often temporarily unseating the traveller, who must scramble along as best he can ere he catches up and takes his seat again. An uncomfortable mode of travelling, you may well think, till one has learned how to keep his seat. Yet it is the mode, it would appear, that is decreed for us to use. Seated again, the traveller soon finds himself comfortable enough. He even forgets it is only a vehicle he is in, and not a permanent abode. Later he forgets that he and the vehicle are not one, and he is wont to be much disturbed when the latter stirs afresh for another forward spring. For the effect of his occupancy of

the vehicle is to vivify it, to pour into it of his energy that it may undertake the next advance.

It may here be remarked that this rule, that it is the passive or feminine which must take the first step in each new stage of man's journey, is one that holds quite independently of whether the race chiefly concerned at the time happens to be a "feminine" or a "masculine" race. It is a law, from which there has hitherto been no escape, that man must "wait for the waggon".

That, therefore, is the link between the three great movements we have been considering. It is, moreover, the same link that connects all world-movements worthy of being called "great". In other words, great world-movements have been wont to be for the betterment of the physical, in order that a finer and finer vehicle may be provided for the spiritual to occupy at the various stages of its evolutionary progress. The link is a cosmic one, and refers to the greatest mystery in the universe—sex in its deepest sense.

Now that we have "turned the corner," and as the process of evolution by opposition gives place to that by combination, it may be expected that the journey will be attended by a rapidly decreasing number of discomforts. The diastole-systole to which I have particularly alluded, is, after all, comparatively a minor one, such as will gradually cease to be perceptible during the latter portion of the greater cosmic heart-beat, as the larger diastole gives place to the larger systole. The forward movements of the vehicle will no longer tend to unseat the traveller steadily acquiring more and more of control. Masculine and feminine will be so reunited that they can go forward together without the painful process of recurring separations and reunions. Progress will no longer be so aptly typified by the jerky action of the pedestrian, but rather by the smooth and exhilarating motions of flight.

As I said at the beginning, to keep these principles well before us is the best way to ensure a right understanding of what is taking place before our eyes, to the end that we may make the most of our experience towards our own development, and perhaps may even have the high honour of being found fit to be used as instruments in the development of the Great Plan.

John Begg

MĀYA

By MELINE D'ASBÉCK

"ILLUSION" they call thee ;
Yet thou art Power, Māyā !
Thy name with that of Magic is adorned.
Thy month, the month of May, is that of Apparition.
Thou art the great revealer
Without which nought would seem
And therefore nought would be ;
For seeming and being are the tide
Of the Great Ocean beyond all worlds,
The Deep for ever hidden.

Whence rose Māyā ?
None can tell.
Invisible as the Great Ocean she.
When Action stirred the Deep,
Passive, she existed.
The world is the Face divine
Gazing from her mirror,
In which It plays.
What is she ?
None can say.
All visions appear and disappear in her,
And she eludeth none,
Yet holdeth none,
Nor does remain, apart from what she seemed to be,
And is no more.

When is she ?
Never.
For she always is transforming,
Weaving and unweaving
Ephemeral splendours ;
Goddess of vanishing dreams.
Therefore she is called Illusion.
Yet, out of her fleeting radiance
The Immortal Being glances.
Her bliss and beauty of a moment
Are flashes of Eternity,
And her minutest little flowering,
A musing of the Infinite.
She evokes Life-Mystery.
Therefore she is Power,
The Magic of the world.

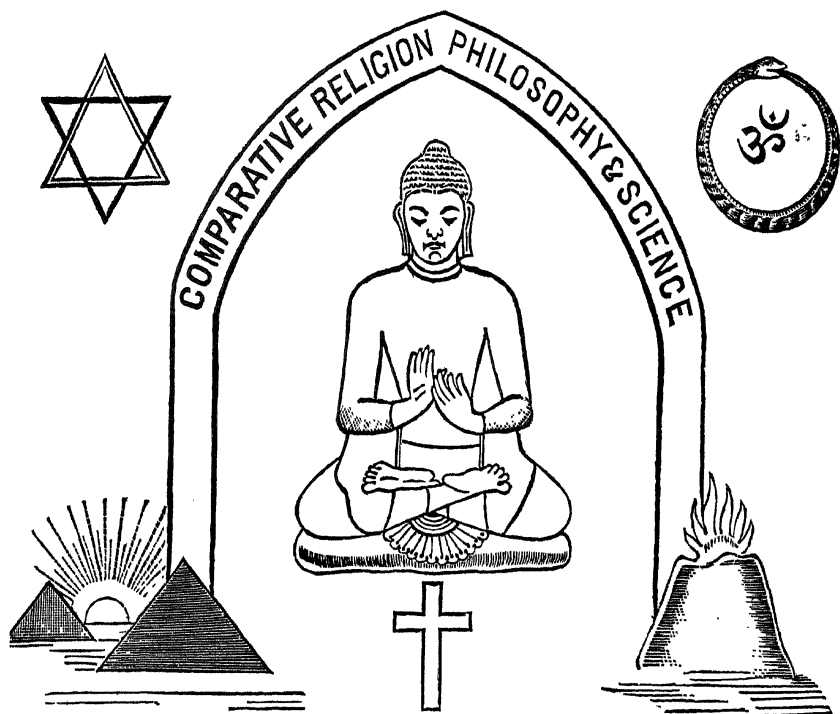
In Darkness the Drama of Dawn is acted.
The Invisible Being and Māyā, His Shadow,
Dance the Cosmic Dance,
Joining and parting,
Circling and designing
Shapes archetypal.
They sing and echo
In voice that none has heard,
The Word of Power,
Soul of all music.

When distance is infinite between them,
A dazzling glamour is cast
By the play of Dark into Dark,
And Māyā becomes
The Great Ocean of Change,
The ever-flowing sea of sounds,

The endless unfolding of wonders,
The myriad host of beings,
Born of distance,
Clad in difference,
Yearning for one another ;
Yet so ineffably partaking of each other's beauty
That they forget they are apart,
And, drawing near in vesture of their doom,
They chant once more the Word that none did hear,
Sounded and echoed in the Abyss,
Before Its Bloom—
The Word of Love.
Its incantation leads the singers through the glamour ;
They fathom with all-seeing eyes
The infinity of which their form is an expression,
And they enter the World beyond the Dawn,
The world of Love and the world of Death,
Where the rapture of beholding
Sinks into the bliss of merging,
And thy power of evocation, Māyā !
Has achieved its aim supreme.

Seeming and Being are the tide
Of the Great Ocean beyond the Light.
Love and Death are the ebb that flows
Back in the Night
Where the shadowy dancers play
And then unite.

Meline d'Asbeck



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

INTRODUCTION

THEOSOPHY is the wisdom arising from the study of the evolution of life and form. This wisdom already exists, because the study has been pursued for long ages by properly equipped investigators into nature's mysteries. The investigators, who are called the Masters of the Wisdom, are those human souls who in the evolutionary process have passed beyond the stage of man to that next higher, that of the "Adept".

As man is evolved to Adept, he gains knowledge by investigation and experiment. The knowledge so far gained by an unbroken line of Adepts is Theosophy, the Ancient Wisdom.

As man becomes Adept, he ceases to be merely an item in the evolutionary process, and appears as a master and director of that process, under the supervision of a great Consciousness called in Theosophy the LOGOS. He is enabled, as a co-operator with the LOGOS, to see Nature from HIS standpoint, and to some extent survey her not as a creature, but with her Creator. Such a survey is Theosophy to-day.

These Masters of the Wisdom, the agents of the LOGOS, direct the evolutionary process in all its phases, each supervising His special department in the evolution of life and form. They form what is known as the Great Hierarchy or the Great White Brotherhood. They guide the building and unbuilding of forms on sea and land; they direct the rise and fall of nations, giving to each just so much of the Ancient Wisdom as is needed for its welfare, and can be assimilated by it.

Sometimes that wisdom is given indirectly, through workers in quest of knowledge, by inspiring them, all unseen, to discoveries; sometimes it is given directly, as a revelation. Both these ways are observable now in the twentieth century. Indirectly, the Masters of the Wisdom, who are in charge of the evolution of all that lives, are giving the Wisdom—the science of facts—through the invisible guidance and inspiration of scientific workers; directly, they have given it in a body of knowledge known by the term Theosophy.

Theosophy is then, in a sense, a revelation, but it is a revelation of a knowledge to those who have not yet discovered it, by those who have already done so. It cannot but be a hypothesis at first to whomsoever it is offered; it can become one's own personal knowledge only by experiment and experience.

In Theosophy to-day, we have not the fullness of knowledge of all facts. Only a few broad facts and laws have been told us, sufficient to spur us on to study and discovery; but innumerable gaps remain to be filled in. They are being filled in by individual workers in our midst, but what we have of knowledge is as a drop in the ocean to what lies undiscovered or unrevealed. Nevertheless, the little we have is of wonderful fascination, and reveals new inspiration and beauty everywhere.

Theosophy to-day, in the modern Theosophical literature, will be found to be concerned mostly with the evolution of Life. But the knowledge concerning the evolution of Forms, gathered in every department of modern Science, is equally a part of the Ancient Wisdom. In both there are gaps to be filled in, but when both are correctly viewed, each is seen to supplement the other.

As in every work of science, so too in this exposition of Theosophy there are bound to be two elements. A writer will expound what has been accepted as fact by all, or by a majority of scientific investigators, but at the same time he may include the result of the work of a few, or of himself only, that may require corroboration or revision. As he proceeds, he may unconsciously or through lack of true scientific training, not separate these two elements. Similarly, while the leading ideas of this work may be considered "Theosophical," and as a fairly correct exposition of the knowledge revealed by the Masters of the Wisdom, there will be parts that will not deserve that dignity. But as Truth is after all a matter of discovery by each for himself, what others can do is merely to point out the way. Scientifically established truths, and what may be but personal and erroneous views, must all be tested by the same standard.

Though in its fundamental ideas Theosophy is a revelation, yet there is no authority in it to an individual, unless he himself assents to it. Nevertheless, as a man must be ready

to stand or fall by the noblest hypothesis of life which his heart and mind perceive, this work is written to show that such a hypothesis is found in Theosophy.

THE EVOLUTION OF LIFE AND FORM

There is no better preparation for a clear comprehension of Theosophy than a broad, general knowledge of modern science. For science deals with facts, tabulating them and discovering laws; Theosophy deals with the same facts, and though they may be tabulated differently, the conclusions are in the main the same. Where they differ, it is not because Theosophy questions the facts of the scientist, but simply because, before coming to conclusions, it takes into account additional facts which modern science either ignores or has as yet not discovered. There is but one Science, so long as facts remain the same; what is strictly scientific is Theosophical, as what is truly Theosophical is entirely in harmony with all the facts, and so in the highest degree scientific.

The greatest achievement of modern science is the conception offered to the thinking mind of the phenomena of existence as factors in a great process called Evolution. Let us understand in broad outline what evolution means, according to science, and we shall be ready to understand what it means according to Theosophy.

Let us consider first the great nebula in Orion (Fig. 1). It is a chaotic mass of matter, in an intensely heated condition, millions and millions of miles in diameter. It is a vague, cloudy mass, full of energy; but so far as we can see, it is energy not performing any useful work. What will happen to this nebula? Will it continue for ever chaotic, or will it undergo some change? The probable change, its next step, we can construct in imagination as we look at the nebula in Ursa Major (Fig. 2).

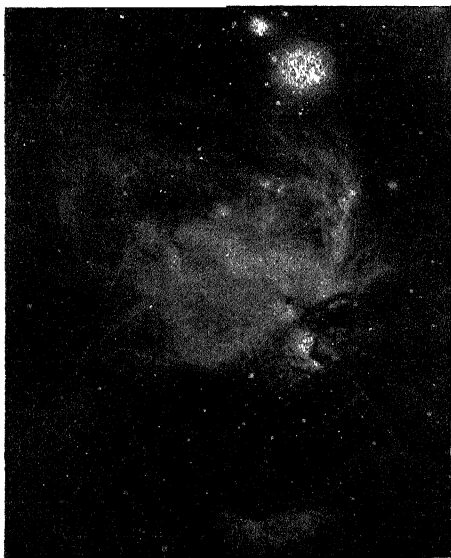


FIG. 1
THE GREAT NEBULA IN ORION

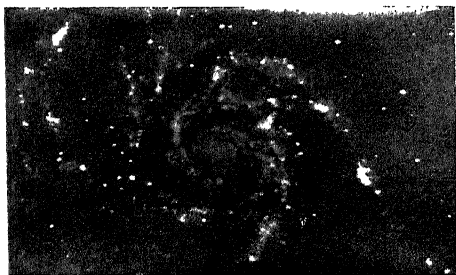


FIG. 2
THE SPIRAL NEBULA IN URSA MAJOR

The nebula now has taken on a spiral motion. It revolves,

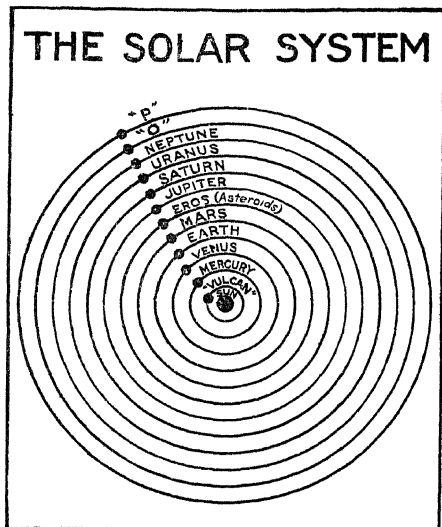


FIG. 3

and its matter tends to aggregate round a nucleus. In course of time, the spherical mass will flatten; as it contracts, ring after ring of matter will break off from the cooling central nucleus. As millions of years pass, these rings of matter too will break; each will aggregate round some nucleus, and instead of a ring we shall have a planet, retaining the original motion of the nebula and revolving now round a central sun. Or it may be that, without breaking

into rings, the nebula will throw off, as it whirls, outlying parts of itself, which then condense and become the planets; but in either process the original chaotic nebula will have become an orderly solar system, with a central sun and planets circling round it, like the solar system in which we live (Fig. 3).

What will be the next stage? By this time, within the solar system, there will have appeared the lighter chemical elements. Hydrogen, carbon, nitrogen, oxygen, phosphorus, calcium, iron, and others, will be there; they will enter into certain combinations, and then will come the first appearance of Life. We shall have some of the matter now as protoplasm, the first form of Life. What, then, will be the next stage?

This protoplasm too, arranges itself in groups and combinations; it takes the form of organisms, vegetable and animal. Let us first watch what happens to it as it becomes vegetable organisms.

Two activities will be noticeable from the beginning in this living matter: one, that the organism desires to retain its

life as long as possible, by nutrition; the other, to produce another organism similar to its own. Under the impulse of these two instincts, it will evolve; that is, we shall see the simple organism taking on a complex structure. This process will continue, stage by stage, till slowly there will arise a vegetable kingdom on each planet, such as we have on our own (Fig. 4). Each successive stage will be developed from its

THE VEGETABLE KINGDOM

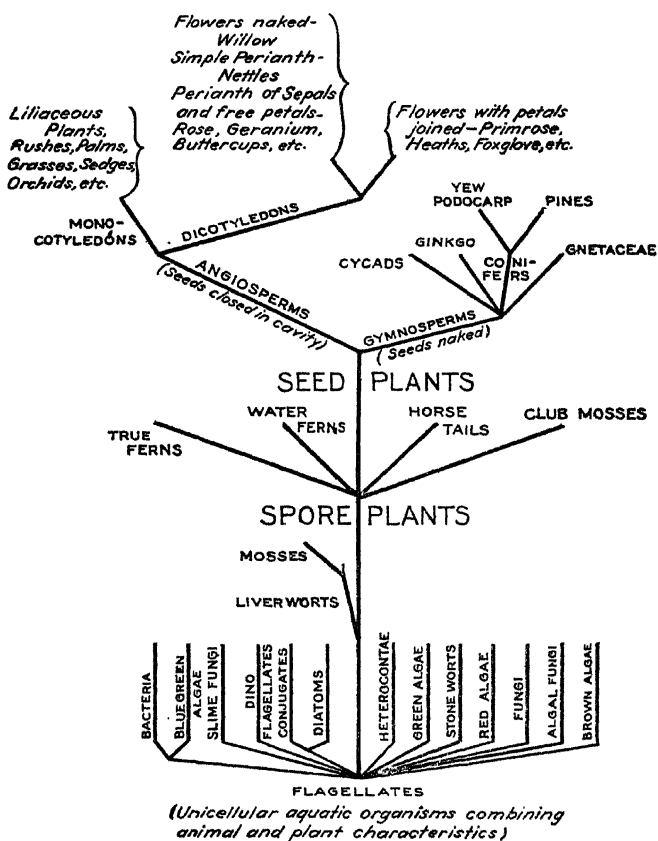
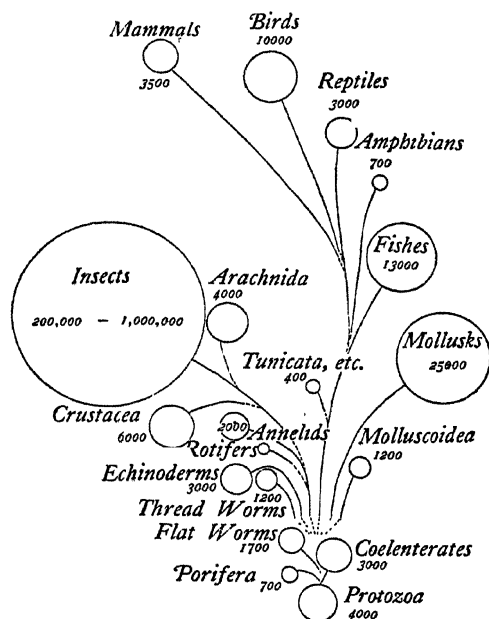


FIG. 4

predecessor ; each will be so organised as to be able better to prolong its existence and to give rise to offspring. Each will be more "evolved" than what has gone before. From unicellular organisms, bacteria, algæ and fungi, will be developed spore plants, able to disseminate offspring in a new way ; later, a better method of propagation will be evolved, by means of seeds ; later still, there will come the stage of flowering plants, where the individual organism, with least expenditure of energy, will retain

THE ANIMAL KINGDOM



*The number of species belonging to each division is roughly approximated, only.
From T. W. Galloway's "FIRST COURSE IN ZOOLOGY."*

FIG. 5

dom. From protozoa, simple unicellular organisms, we have step by step the various groups of the invertebrate kingdom (Fig. 5).

its own life, while at the same time giving rise to a large number of offspring. Stage by stage the organism increases in complexity, but that very complexity enables it to "live" more satisfactorily, that is, to give rise to offspring with the least expenditure of force, to prolong its life, and at the same time to produce a type of progeny with new and greater potentialities of self-expression than its parent.

A similar process of evolution takes place with protoplasm as it gives rise to the animal king-

From simple unicellular organisms to multicellular organisms with tissues and a nervous and circulatory system, complexity increases group after group. Then comes a new step in the building of organisms, with the sheathing of the central nerve trunk by vertebræ, and thus we have the vertebrates. From one order of vertebrates, the reptiles, come the mammals; among the highest of the mammals appear the primates. Of this last order of the animal kingdom, the most highly organised is Man.

The instincts of self-preservation and propagation are seen in the animal kingdom also. As the structure becomes more complex, the organism is better fitted to adapt itself to the changing environment, better able with less and less expenditure of force to live and produce similar organisms. But among the higher vertebrates a new element of life appears.

If we contemplate life at large in its ascending forms, we see that in the lowest creatures the energies are wholly absorbed in self-sustentation and sustentation of the race. Each improvement in organisation, achieving some economy or other, makes the maintenance of life easier; so that the energies evolved from a given quantity of food, more than suffice to provide for the individual and for progeny: some unused energy is left. As we rise to the higher types of creatures having more developed structures, we see that this surplus energy becomes greater and greater; and the highest show us long intervals of cessation from the pursuit of food, during which there is not an infrequent spontaneous expenditure of unused energy in that pleasurable activity of the faculties we call play. This general truth has to be recognised as holding of life in its culminating forms—of human life as well as of other life. The progress of mankind is, under one aspect, a means of liberating more and more life from mere toil and leaving more and more life available for relaxation—for pleasurable culture, for æsthetic gratification, for travels, for games.¹

From the chaotic nebula, once upon a time, to man to-day, thinking, playing and loving—this is the process called Evolution. A chaos has become a cosmos, with orderly events that the human mind can tabulate as laws; the unstable, “a-dharma,” has become the stable, “dharma”. We see the

¹ Herbert Spencer, *Life*, I, 477.

principles observable, as the One becomes the Many, as disorder becomes order, in the next diagram (Fig. 6).

THE PRINCIPLES OF EVOLUTION SPENCER			
From		To	
	<i>Homogeneous Indefinite Simple</i>		<i>Heterogeneous Definite Complex</i>
	<i>Low Organisms and Low Types of Society</i> } <i>composed of many like parts perform- ing like functions</i>		<i>High Organisms and High Types of Society</i> } <i>composed of many unlike parts perform- ing unlike functions</i>
	<i>A series of like parts simply placed in juxtaposition</i>		<i>One whole made up of unlike parts <u>mutually dependent</u></i>
	<i>CHAOS ADHARMA DISORDER</i>		<i>COSMOS DHARMA ORDER</i>

FIG. 6

True, no mind of man saw the beginning of the process, nor has continuously watched it to the present day, and so can describe from direct observation each step in evolution, and say evolution is a fact. We can only reconstruct the process by observing different kinds of nebulae, by studying the structures of extinct and living organisms, by piecing together here a tail with there a wing. None can say that the universe did not arise in all its complexity a few thousand years ago, just before historical tradition begins; and none can say that the universe will not to-morrow cease to be. But man cannot be satisfied with taking note only of the few brief moments of the present which his consciousness can retain; he must have some conception of nature, postulating a past and a future. Such a past and a future is propounded, largely from analogy, in the process called evolution. In a sense, evolution is a hypothesis, but it is the most satisfactory hypothesis so far in the history of mankind, and one which, when once accepted, shows evolution everywhere, for all to see.

Fascinating as is the survey of the cosmos in the light of evolution as taught by modern science, there is nevertheless one gloomy element in it, and that is the insignificant part played by the individual in the timeless drama. Nature at

work, "evolving," lavishly spends her energies, building form after form. But a terrible spendthrift she seems, producing far more forms than she provides sustenance for. Time is of no account, and the individual but of little, only indeed so long as he lives. During the brief life of the individual, nature smiles on him, caresses him, as though everything had been planned for his welfare. But after he has made the move she guides him to make, after he has given rise to offspring, or has slightly modified the environment for others by his living, death comes and he is annihilated. That "I am I," which impels us to live, struggle, to seek happiness, ceases to be; for it is not we who are important, but the type—"so careful of the type she seems, so careless of the single life". Where to-day is Nineveh, and Babylon, and "the glory that was Greece and the grandeur that was Rome"?

'Tis all a Chequer-board of Nights and Days
Where Destiny with men for Pieces plays:
Hither and thither moves, and mates, and slays,
And one by one back in the closet lays.

From this aspect, evolution is terrible, a mechanical process, serene in its omnipotence and ruthlessness. Yet, since it is a process after all, perhaps to bring in personal considerations of whether we like it or not may not be to the point. But as we are men and women, thinking and desiring, we do bring in the personal element to our conception of life; and if we look at evolution, the outlook for us as individuals is not encouraging. We are as bubbles on the sea, arising from no volition of our own, and we cease to be, following developments in a process which we cannot control. We are "such stuff as dreams are made of, and our little life is rounded with a sleep".

Is there possible any conception of the evolutionary process which can show a more encouraging outlook? It is that which Theosophy offers in the doctrine of the Evolution of Life through the evolution of forms.

As the scientist of to-day examines nature, he notes two inseparable elements, matter and force; a third, which we know as life, he considers the effect of the interaction of the two. In matter he sees the possibilities of life and consciousness, and neither of these two latter is considered by him capable of an existence independent of matter. In the main this conception is true; but, according to Theosophy, a modification is required, which may be stated as follows.

Just as we see no matter without force, and no force which is not affecting matter, and just as one is not the product of the other, so, too, there exists a similar relation between life and matter. They are inseparable, and yet one is not the product of the other.

In the universe there are types of matter finer than those recognised by our senses, or ponderable by the most delicate of instruments. Many forms of energy, too, exist, of which but a few have as yet been discovered by man. One form of energy, acting in conjunction with certain types of ultra-physical matter, is called Life. This life evolves; that is, it is becoming slowly more and more complex in its manifestation.

The complexity of the life-activities is brought about by building organisms in such matter as we know by our senses. (There are other modes of life-activities, but for the moment we shall confine our attention to their activities which our senses can perceive.) It is the life that holds chemical elements for a certain period as a living organism. While so holding it, that life gains a complexity by means of the experiences received through its receptacle. That which we see as the death of the organism is the withdrawal of the life, to exist for a while dissociated from the lowest forms of matter, though it is still linked to ultra-physical kinds. In withdrawing from the organism at death, such experiences as were received through it are retained as new habits learned by the life, and they are transmuted into new

capacities of form-building, to be utilised with its next effort to build a new organism.

If we look at Fig. 7 we shall be able to grasp clearly the Theosophical conception of the Evolution of Life. When we consider structures only, we are looking at but one side of evolution. For behind each structure is a life. Though a plant dies, the life that makes it live, and propels it to react to environment, does not die. When a rose withers and dies and disappears in dust, we know that none of the matter is destroyed; every particle of it still exists, for matter cannot be annihilated. So is it, too, with the life which out of chemical elements made a rose. It merely withdraws for a time, to reappear building another rose. The experiences gained of sunshine and storm, of the struggle for existence, through the first rose, will be slowly utilised to build a second rose which shall be better adapted to live and propagate its kind.

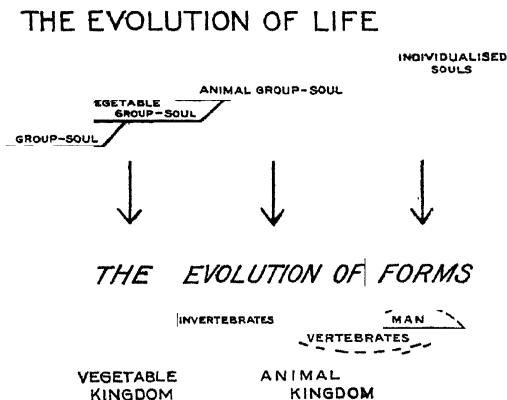


FIG. 7

As an individual organism is a unit in a larger group, so is the life within it a part of a "group-soul". Behind the organisms of the vegetable kingdom, there is the vegetable

group-soul, an indestructible reservoir of those life-forces that are attaining complexity by building vegetable forms. Each unit of life of that group-soul, as it appears on earth in an organism, comes to it endowed with the sum total of the experiences of the past organisms built by the group-soul; each unit, as it returns at death to the group-soul, contributes what it has gained in power of new ways of reacting to environment. The same is true of the animal kingdom; each species, genus and family has its own compartment in the general animal group-soul. With man, too, the principle is the same, except that man has passed the stage of belonging to a group-soul. Each man is an individual life, and though he is linked in mystic ways to all his fellows in a Brotherhood of Man, he treads his own path, carving out his own future. He retains his experiences, gained by him life after life, not sharing them with others, unless he shares them of his own volition.

There is no such thing as death in nature, in the sense of a resolution into nothing. The life withdraws into its ultra-physical environment for a while, retaining as new modes of form-building the experiences which it has gained. Though form after form comes and goes, their successive lives are but the entrances and exits of the same life in the evolutionary drama. Not a fraction of experience is lost, as not a particle of matter is destroyed.

Furthermore, this life evolves, as already mentioned. The method of its evolution is through forms. The aim of a given part of the group-soul life is to manifest through such forms as shall dominate, through the greatest adaptability to environment, all other forms, while at the same time they shall be capable of the most delicate response to the inner promptings of the life itself. Each part of a group-soul, each type of life, each group and class and order, has this aim; and hence ensues the fierce warfare of nature. She is "red in tooth and claw with ravin," but the struggle for existence is not

the wasteful thing it seems. Forms are destroyed, but only to be built up into new forms. The life comes and goes, but step by step it comes nearer to the form which it seeks. No life is lost; the waste is but a seeming, and the struggle is the way to determine the best forms in an ever-changing environment.

When the fittest forms, for a given environment, have been evolved, then that particular part of the group-soul pours its life through them with a fullness and richness, marking an epoch with its domination; and as the environment again changes, once more the quest is resumed for the next fitter forms. So all parts of the group-souls of the vegetable and animal kingdoms are at war in a struggle for a survival of the fittest. Yet in that struggle not a single unit of life is annihilated, and the victory achieved by one type is not for itself, but for the totality of life which has been seeking that very form as the best through which to unfold its dormant energies.

Life as it evolves has its stages. First, it builds forms in ultra-physical matter, and then we name it "elemental" life. Then, with the experiences of its past building, it "ensouls" chemical elements in combination, becoming the mineral group-soul. Next, it builds protoplasm, ensouls vegetable forms, and after, at a later period, animal forms. Then we have the next stage as man, Life now building individuals able to think and love, capable of self-sacrifice and idealism, for

. . . striving to be Man, the worm
Mounts through all the spires of form.

And man is not the last link in the chain.

In all this cosmic process from atom to man, there is one element which must be taken into account, if we are to understand the process correctly. Though matter evolves from homogeneous to heterogeneous, from indefinite to definite, from simple to complex, life does not so evolve. The evolution of matter is a re-arrangement; the evolution of life is an unlocking and an unfoldment. In the first cell of living matter, in some

incomprehensible fashion, are Shakespeare and Beethoven. Nature may need millions of years to re-arrange the substance, "selecting" age after age, till the proper aggregation is found, and Shakespeare and Beethoven can come from her bosom to be the protagonists in one scene in her drama. Yet all the while, throughout the millions of years, the life held them both mysteriously within itself. The evolution of life is not a receiving but a giving. For behind the very life itself, as its heart and soul, is something greater still, a Consciousness. From HIS fullness of Power, Love and Beauty, HE gave to the first speck of life all that HE is. As in one invisible point may be converged all the rays from the glorious panorama of a mountain range, so each germ of life is as a focal point of that illimitable Existence. Within each cell HE resides in HIS fullness; under HIS guidance, at the proper time, Shakespeare and Beethoven step forth, and we call it Evolution.

If the study of the evolution of forms, according to modern science, has enlarged and adjusted our previous conceptions of the universe, the study of the evolution of life is more striking still in its consequences. For new elements of complexity appear in the life side of evolution, and their consideration means a new evaluation of the evolutionary process. The first factor in the complexity is that, within the forms as studied by the scientist, there are several parallel streams of evolving life, each mostly independent of the others in its development.

Two of these streams are those of Humanity and of a

TYPES OF EVOLUTION						
1 HUMANITY	2 DEVA EVOLUTION	3	4	5	6	7
Perfect Man	"Angel" or Deva					
Human	Nature-spirit					
Animal	(astral)					
Vegetable	Nature-spirit					
	(etheric)					
Mineral	Animal					
Elemental	Vegetable					
Essence	Mineral					
		Cell-Life	Chemical Elements Atoms			

FIG. 8

parallel stream called the evolution of Devas or Angels (Fig. 8). As already mentioned, human life has its earlier stages of animal, vegetable, mineral and elemental life. From that same mineral life, however, the life diverges into another

channel, through stages of vegetable forms, animal forms, then

forms of "nature-spirits," or the fairies of tradition, into Angels or Devas. Another parallel stream, but about which little is known, is the life of cells, with its earlier phases and those to come. A stream of life through electrons, ions and chemical elements is also probably distinct. Yet other evolutions exist on our planet, but for lack of sufficient information they may for the moment be left out of consideration.

The ladder of evolving life through the forms in our midst is seen in Fig. 9. The life utilises organisms built up of solid,

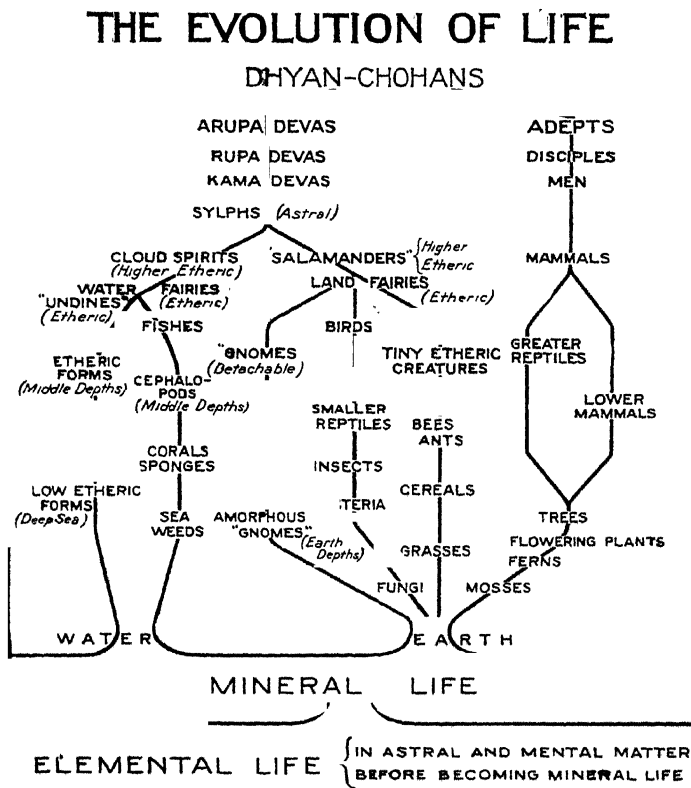


FIG. 9

liquid and gaseous matter ; but it also uses forms built of more tenuous matter in a "fourth state" of radiant matter (called "etheric" by the Theosophist), and also in types of matter still more rarified, called "astral" and "mental" matter. Ascending from the mineral, six distinct streams will be noted, converging into Adepts or Perfect Men, and Arūpa Devas or Higher Angels, and culminating in a type of lofty entities called Dhyan Chohans. Of the six, only two utilise physical matter in its finer physical or "etheric" states (first and third columns in the diagram), and then build forms in astral matter as "sylphs". One stream builds organisms living in water, while three use forms living on land. Only one of the six streams of life leads into humanity ; the other five pass into the parallel evolution of the Devas.

It must be carefully noted that the evolution of life has its antecedent phases, its heredity, as it were, sometimes quite distinct from the heredity of the forms. The fact that mammals and birds have been developed from reptilian forms, only indicates a common ancestry of bodily form. While seaweeds, fungi, grasses and mosses have a common physical heredity from unicellular aquatic organisms, the life nevertheless has ascended through four separate streams. Similarly, while birds and mammals have a common physical ancestry, the life of birds has, for its future, stages in etheric creatures, the fairies on the surface of the earth, then as fairies in higher etheric matter and so to astral fairies and Devas ; but the life of mammals passes into the human kingdom.

Before passing from these etheric forms in earth-depths and in the depths of the sea, it must be pointed out that an etheric form, composed of "radiant matter," will pass through and exist in solid rock, or in the sea, as the air can pass through a wood-pile or remain among the empty spaces between the pieces of wood. Even our densest substances are porous to the etheric types of matter ; and organisms of these latter types

find no difficulty in existing inside the earth or sea, and they are not affected by the heat and the pressure which would make life for ordinary physical creatures impossible.

The same general differentiation of life is observable if we consider humanity alone (Fig. 10). The stream of life, which later is to be humanity, has rudimentary marks of specialisation, even its early phases of elemental, mineral and vegetable life; these we begin to note more clearly when the animal kingdom is reached. There are seven fundamental types in this life that is going to be human, with modifications in each type as it is influenced somewhat by

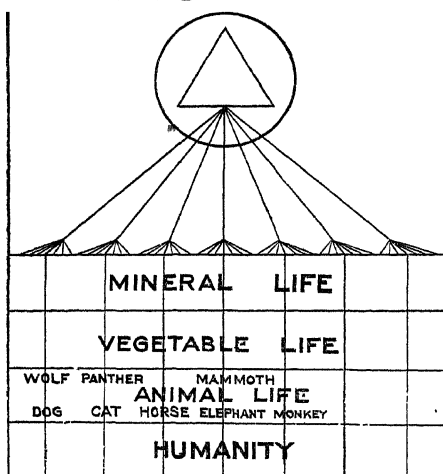


FIG. 10.

the others. They persist throughout all the kingdoms preceding the human. The life of dogs is distinct from that of cats; that of the elephant from both. The dog life evolved in forms of wolves and jackals and other canidæ, previous to its highest embodiment in the domesticated dog. Similarly other types of animal life, like cats, horses, elephants, monkeys, had their earlier "incarnations" through more savage and pre-historic forms of the same family. (This subject will be dealt with more fully in the section on the Evolution of Animals.)

When we come to study these types as they appear in humanity, a most fascinating view of mankind opens before us. It requires but little imagination to see the canine life, on its entrance into humanity, appearing as the devotional

type of soul. The classification in Fig. 11 is in no way final ;

TYPES IN HUMANITY

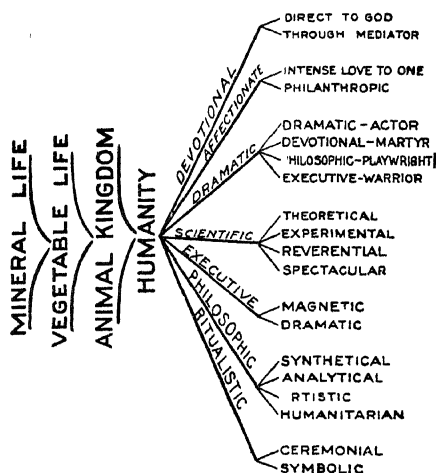


FIG. 11

it is given more by way of suggestion than as an absolutely correct clue to the mystery of temperaments. Seven types are clearly marked ; one is not better or higher than another ; they are all needed in the great evolutionary drama, and each is great as it contributes to the whole that development of the one Divine Life and Consciousness which has been arranged for it by the LOGOS.

If we examine devotional souls around us, we shall note some who go to God direct in their heart and mind, and others to whom God is vague unless conceived in the form of some Incarnation or Mediator, such as Jesus or Krishna. There are also devotional souls who are influenced by the dramatic wave of life ; and then they will covet martyrdom, not out of conceit or desire for posing, but because a life of devotion is unreal unless it is continually dramatic. Love of God and the desire to live the Christ-life in the mind of a Tolstoy will mean identifying himself in outward ways with the poor and the downtrodden, playing a rôle in a dramatic situation ; the Christ-life must be dramatic for these souls, to be full of meaning.

The affectionate type, too, has its many variants. There are those to whom all life is concentrated in the love of one soul, the Romeos and Juliets among us, who are ready to renounce all for one. There are others, who are capable of less

intense love, but who delight to send it out to a wider circle of parent, child and friend, and are attracted by philanthropic schemes of activity.

The dramatic type, one variant of which has been mentioned above, is interesting, as it is often misunderstood. To them life is not real unless it is a scene in a drama. Happiness is not happiness, unless it is in a drama in which the soul is playing a "strong part"; grief is grief only if it is "like Niobe, all tears". One variant will be drawn to the stage, developing a dual conception of life as the self and the not-self; influenced by the philosophic type of life, another soul will develop into the playwright; while the dramatic soul with executive tendencies will find life as a warrior or as a political leader fascinating.

Among the scientific type, the theoretical and experimental variants are easily recognisable. A third, the reverential, is less common just now, but it is the soul full of zeal in scientific investigations, but continually feeling the universe as the habitation of God. The scientist who is spectacular in his methods, has the dramatic type influencing him; his behaviour is not necessarily the result of vanity or of a desire to occupy the centre of the stage, but only because he is living his God-given temperament.

Of the executive type, there is the dramatic variant, seen in many a political leader, and another, the magnetic type, able to inspire subordinates with deep loyalty, but not at all spectacular—if anything, preferring to keep in the background, so long as the work is done. Little need be said of the philosophic type; the differences of method of developing their conceptions of life adopted by the various philosophers, are due to what they are, within themselves, as expressions of the One Life. Herbert Spencer and Haeckel, Ruskin and Carlyle, Aristotle, Plato, Spinoza, and others, well represent a few of the many variations of this "Ray".

Of another type, which is much misunderstood, are those to whom symbolism strongly appeals. To these, life is not real unless it is an allegory. An example of this type would be St. John, the author of *Revelation*, delighting in symbols and allegory. A modification of this type is seen in those who find religion real only when ritual accompanies it. Vestments and processions, incense and genuflections, are a part of the worship of a being of this type.

In many ways the LOGOS trains HIS children to help HIM in the common work, and all are equal before HIM. For each HE has hewn a path; it is for each to tread his own path, joining hands the while with the others in theirs.

The subject is full of fascination, but enough has been said to show something of the evolution of life, and to suggest a line of thought and observation that will be productive of much wisdom.

This rapid survey of creation from Orion to man shows then an evolutionary process ever at work, the One becoming the Many. It is not the many with each striving for itself, but with each slowly realising that its higher expression is dependent upon serving others. Not a series of like parts, simply placed in juxtaposition, but one whole, made up of unlike parts mutually dependent, is the key-note in the evolution of Form; not one temperament, not one creed or mode of worship, but a diversity of temperaments and creeds and ways of service, all uniting to co-operate with the LOGOS to bring to realisation what HE has planned for us, this is the key-note of the evolution of Life.

C. Jinarājadāsa

(To be continued)

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THE THREE GUṆAS¹

By H. S. GREEN

WHAT is spirit? What is matter? And what relation do these hold to one another?

Although these questions are asked, there is no need to give exhaustive answers to them here, for that would entail a long metaphysical enquiry that would go far beyond the scope of the present paper; nevertheless a brief examination of the problem will serve as an introduction to the subject of the three Qualities or Guṇas.

First with regard to spirit. It is necessary to rid ourselves of the confusion often caused in some minds by the different use of the terms "spirit" and "a spirit".

"A spirit" is a loose and sometimes rather misleading term which means—a being, an entity, an individual of some sort, either on the human level of evolution or above or below this, whether good, bad, or indifferent, who is without a physical body. Man is of course essentially an immortal spirit, and it is often convenient to draw a distinction between the mortal man in the body, subject to death and to all the vicissitudes of earthly existence, and the same man freed from the body, who is then called by some writers, especially spiritualists, "a spirit". But this use of the term, although natural, often gives rise to misunderstandings, and is even to some extent illogical; for it is obvious that man is none the less an immortal spirit for being temporarily clothed in a

¹ A paper read before the Bournemouth Lodge of the Theosophical Society.

physical body. Again, most people acknowledge the fact of the existence of non-human spirits, both above and below the rank of humanity, as is indicated by the meanings attached to the terms "nature-spirit," "angel," "devil," "planetary spirit," and others. So that, when stripped of non-essentials, "a spirit" means simply a being of some sort who is not using a physical body; and it is often used loosely as if it were synonymous with "ghost" or "apparition".

When we speak of "spirit," however, the meaning is not quite the same; it is more general and less limited, more abstract and less personal. The word "spirit" is always contrasted with the word "matter," the two ideas being a pair of opposites; what the one is, the other is not. Used in this very general sense, "spirit" is practically identical with consciousness, when this word is used in a universal and cosmic sense and is not limited by such restrictions as "self"-consciousness, "personal" consciousness, "physical" consciousness. It signifies consciousness in the abstract, considered quite apart from that of which it is conscious, and with no implications of either good or bad, high or low.¹

But although spirit in the abstract is synonymous with consciousness in the abstract, considered apart from any special state or aspect of consciousness, it is evident that in our ordinary life we know nothing of any such form of consciousness as this. Every kind of consciousness is for us a consciousness *of something*, whether that something is an object in the outer world or only an object in the psychological sense, *i.e.*, a feeling or an idea. Consciousness, apart from an object of consciousness, is, for us, the absence of consciousness. Therefore, even when using the terms in a universal and

¹ Scientific writers almost invariably use the term "consciousness" as synonymous with "self-consciousness" and as implying the waking state, jāgrata. That which does not exhibit waking self-consciousness they term sub-consciousness or unconsciousness, as in the literature of psycho-analysis. To express the idea of consciousness in general, as employed in this paper, they mostly use the word "mind," intending that to cover all phases of thought, feeling, and will-in-action.

cosmic sense, consciousness implies an object of consciousness ; and if consciousness is spirit, this object of consciousness is matter ; not the highly complex matter we are aware of in the outer world, but the root or basis or foundation of it, that without which the matter we know could not exist.

Similarly we have no notion of consciousness apart from a sense of " self " of some sort, expressed or implied, using the term " self " also in a universal sense ; and in this way matter comes to be synonymous with the object of consciousness. So that spirit means consciousness and implies Self, whereas matter is the object of consciousness and implies Not-self. These divide the universe into two contrasted halves, each of which is non-existent for us when deprived of the other, and each of which implies the other and is always in relation with the other. In any world whatsoever, whether physical or superphysical, that which is objective to the self as subject is material or is of the nature of matter, outwardly at any rate, whatever its inner nature may be, for objectivity is the very essence of matter, as subjectivity is that of spirit.

Spirit Consciousness Self	}	is in relation with	{	Matter Object Not-Self
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Matter, therefore, may be described as the object of consciousness, or as that which is not self. This is to reduce it to the simplest terms, and it is equivalent to regarding the root of matter as an idea in the universal mind ; the Cosmic Consciousness thinks or imagines or postulates " objectivity," Not-self, and this is the root out of which matter grows. Without it matter is impossible ; with it we have, not complex matter as we know it, endowed with many attributes that appeal to the various senses, but the primitive germ out of which matter can develop, and that germ an idea in the creative Mind made active by the energy poured into it by the creative Will.

From this as starting-point we may pass on to consider what are the necessary attributes that must be present in order that this germ of matter may develop into actual matter; and in doing this we come at once upon the three guṇas or Qualities of the Sāṅkya philosophy.

The first of these is resistance, inertia, immobility, the tendency to resist any change that may be impressed upon it from outside; in accordance with which tendency, if it is at rest it continues at rest, if it is in motion it continues in motion; in each case it does not change unless some outside influence compels the change. If we bring this idea of resistance down to our own level, it is obvious that unless matter offers resistance to pressure, or the sense of touch, or resistance to light waves, so as to affect the sense of sight, or resistance to sound waves, so as to affect the sense of hearing, or unless it offers resistance capable of affecting one or other of our senses, there is no evidence that there is any matter there at all; for us it would be nothingness, non-existence.

This is the guṇa *ṭamas*, the foundation upon which all the other attributes of matter are built, and without which they could not exist.

Thus Herbert Spencer writes :

Our conception of Matter, reduced to its simplest shape, is that of coexistent positions that offer resistance; as contrasted with our conception of Space, in which the coexistent positions offer no resistance. We think of Body as bounded by surfaces that resist . . . Mentally abstract the coexistent resistances, and the consciousness of Body disappears; leaving behind it the consciousness of Space . . . Of these two inseparable elements, the resistance is primary, and the extension secondary.¹

Similarly Mrs. Besant writes of spirit as being God's motion and matter God's stillness.²

But mere resistance or immobility in itself is not sufficient. In order to become the matter we know, there must be capacity for change. If the immobility were absolute, if it were

¹ *First Principles*, Part II, Chap. III.

² *Theosophy*, in Jack's People's Books, p. 21.

incapable of change, no further development could follow, and matter as we know it, with all its complex attributes and possibilities, could not come into existence. There could be no change of shape or size, and a form once created would last for ever without change or growth or modification of any kind. There could be no change of state, from solid to liquid or gas. There could be no motion, because this is change of place. Life, development, evolution, could not be. Immobility therefore must be limited and conditioned by the capacity for change, which must be present in a sufficient degree to make life, growth and movement possible.

This is the *guṇa rajas*, with which we are familiar under the terms of mobility, activity, change, differentiation, restlessness, and so on ; all implying change of some sort. It is the polar opposite of *ṭamas*, immobility; and just as *ṭamas* furnishes a stable and enduring foundation upon which a material universe may be built, so *rajas* provides that principle of change without which life could not exist and evolution could not take place in any kingdom of nature, either physical or superphysical.

The tendency of *ṭamas* is to make stable, definite, and fixed ; but that of *rajas* is towards incessant change and differentiation. How then are they to be reconciled, for they appear to contradict one another ? Both are necessary in a material universe. Matter cannot exist without stability, and it cannot evolve or enter into chemical combinations unless it is able to change its condition. Fixedness alone would petrify everything, so to speak ; and progress would be impossible ; while change, alone and unchecked, would make orderly growth and methodical classification impossible, for chaos and confusion would result, a mere purposeless scattering.

These two opposing tendencies require to be balanced by one that is intermediate between them and capable of reconciling them. If primordial, homogeneous matter is to be built

into forms in the mineral, vegetable, animal, and human kingdoms, it must first be capable of being split up into atoms; and this is the work of rajas. Secondly, there must be some power that is capable of attracting these atoms together into masses such as will form molecules, mineral crystals, plants, and the bodies of animals and men. Thirdly, there must be sufficient stability in these atoms, and the masses which they combine to form, to ensure their continuance for so long as may be required; but stability must not degenerate into a rigidity that would prevent all growth and change; and this stability is, of course, *ṭamas*.

The second tendency or principle or quality here mentioned is the *guṇa saṭṭva*. Its characteristic is to draw opposites together that would otherwise remain separate and isolated. It draws atoms together to form molecules; it draws molecules together to form small or large masses; it is seen in the power of chemical attraction by which hydrogen and oxygen are drawn together to form water; and it is illustrated physiologically in the power that enables living plants, animals, and men to assimilate food and to build it into the structure of their frames. But because *saṭṭva* draws together like this, it is, in a sense, dualistic, it implies at least duality; for it cannot operate unless there are two separate units to be drawn together. Although it combines and synthesises, it implies contrast, contraries, polar opposites, dualism, relation; and this leads on to such principles as harmony, or the combination of two different musical notes; rhythm, or motion from one point or condition to another and back again, as in wave motion or pendulum motion; as well as implying such ideas as balance, equilibrium, vibration, integration, union.

These are the three *guṇas* or qualities underlying matter, for they are essential to the existence of matter, and when combined with the root-idea of objectivity they really constitute matter.

Tamas: immobility, stability, inertia, fixedness, changelessness, uniformity, wholeness, definiteness, unity, homogeneity.

Rajas: mobility, instability, activity, change, multiformity, differentiation, many-ness, heterogeneity.

Saṭṭva: rhythm, balance, polarity, coherence, integration, duality-in-unity.

These are of course not literal translations of the three original terms, but attempts to express three underlying abstract principles from different points of view. All other characteristics of matter are secondary in comparison with these. Colour, shape, weight, odour, taste, and so on, may vary indefinitely; but these three must always be present in every atom, otherwise matter, as we know it, could not exist. In the absence of *ṭamas*, matter would offer no resistance, and therefore its very existence could not be proved to any one of the senses. In the absence of *rajas*, there could be no change, or motion or growth or life. In the absence of *saṭṭva*, there would be no organisation; atoms, even if they existed, could not be built together into molecules; chaos could never become an ordered cosmos; but in truth even atoms could not exist, for the atoms of science imply a power that holds together the otherwise separate parts of the atom, whether called electrons or by any other name, and this power is *saṭṭva*.

Stated metaphysically the three *guṇas* are simply three abstract ideas, thought and willed into existence by the Creator. He thinks objectivity, and gives to it the three attributes of stability, change, and balance; and this is the root of matter. When He ceases to think and wills it, the material universe ceases to exist.

These arguments concerning matter, and the three qualities that constitute it, might be extended to any length; indeed a volume might be written on this one subject. This brief

introduction, however, must suffice here, and we may pass on to notice that wherever matter, or anything of the nature of matter, is to be found, *i.e.*, anything objective to the self, whether in this world or any other, there the three qualities are to be found. But they are not always found in the same proportion everywhere; *ṭamas*, stability, predominates in one place or thing or type of matter, or at one period of time; *rajas*, activity, in another; and *saṭṭva*, balance, in a third. Their proportions also are constantly changing, for life is a movement, a flux, not a stillness.

Because of this, everything material, everything that is clothed in matter, can be classified in terms of the three. Spirit permeates and underlies matter everywhere, being the universal subject which is always in relation with the universal object, matter; and spirit has its own three aspects, which answer exactly to the three of matter. Thus the steadfast Will of spirit answers to the stability of *ṭamas* in matter; Wisdom, or the Ordering Reason of spirit, answers to *saṭṭva* in matter; and separative Creative Activity in spirit answers to *rajas* in matter. This being so, a classification that is stated in terms of the three qualities of matter will serve almost equally well for the spirit that is involved in matter; and there is sometimes a convenience in having one uniform classification to which everything can be referred, instead of using one for spirit and a different one for matter.

Many instances of this use of the *guṇas* may be found. Thus in *The Secret Doctrine*, Vol. III, Diagram I, they are described as—*saṭṭva*, good; *rajas*, evil; *ṭamas*, chaotic darkness; which is equivalent to using them as the basis of an ethical classification.

In *The Science of Peace*, by Bhagavān Dās, there is given the metaphysical classification of *saṭṭva*, cognisability; *rajas*, movement; *ṭamas*, substance. It is also pointed out that "the high Gods, *Brahmā*, *Viṣṇu*, and *Shiva* are ordinarily

regarded as wholly rājasic, sāttvic, and tamāsic respectively ”; a theological classification (pp. 132, 135).

In Miss K. Browning's *Notes and Index to the Bhagavad-Gītā* a convenient tabulation is given of several different applications of this threefold method in the *Gītā*. Thus there is a physiological classification of three kinds of food ; the gist of which is that tamāsic food hinders and obstructs health and vitality ; rājasic food is over-stimulating or too highly flavoured ; sāttvic food is that which nourishes the body and promotes health with no injurious after-effects. There is a ceremonial classification of three kinds of almsgiving ; and others relating to three kinds of action, three kinds of pleasure, and so on.

Herbert Spencer's famous formula of Evolution really embodies the three guṇas, although no one would have been more surprised than he, had the fact been pointed out to him. He traces three types of change proceeding universally during evolution ; first, a change from the homogeneous to the heterogeneous, which is obviously rajas ; second, one from the incoherent to the coherent, which shows the influence of saṭtva as integration, linking together ; and third, one from the indefinite to the definite, which is the higher tamas. Many illustrations of these changes, sociological, psychological, biological and geological, can be found in his *First Principles*, Part II, Chap. xiv-xvii.

This leads on to the fact that the three guṇas have been used by modern Western astrologers for constructing a system of character classification. All three qualities are present everywhere, but one usually predominates over the other two in any given mass of matter, so that in a chemical element or a plant, one of the three may be found strongly, and the chemical or the plant can be used as medicine for some disease that requires this special kind of influence as a remedial agent. Animals too belong predominantly to one or other of

the three, and might be classified thus, if sufficient information were at our disposal. With man the classification depends upon the type of body he wears, which varies according to the same three qualities.

The three guṇas in the body answer to three psychological tendencies in the man; each one can be used either for good or for evil, and can be made the basis of either a virtue or a vice.

ṬAMAS signifies in matter stability, immobility. *As a virtue* in man, it shows forth as firmness, endurance, patience, constancy, consistency, and strength of will of the enduring and unchanging kind. In the sphere of action it implies hard work, often of the steady and plodding kind, perseveringly performed, and carried out perhaps through many years without change. Intellectually there is shown the same ability to work onward, slowly perhaps, but consistently and faithfully for years without faltering. *As a vice* or failing, ṭamas implies sloth, indolence, lack of flexibility and adaptability, a tendency to get into a groove, both in opinions and habits, so that there is too much conservatism, too much clinging to the old, only because it is familiar and not because it is the best, a lack of receptivity for the new, disinclination or inability to give up old habits, even when they are evil, and an unyielding nature, inclined to obstinacy, stubbornness and bigotry.

RAJAS signifies in matter activity, mobility, change. *As a virtue* in man it implies those favourable characteristics that are summed up under similar terms: energy, activity, a life of action rather than feeling or thought, but also one accompanied by active feelings and rapid thought, alertness, quick perceptions, readiness to change and to accept the new, love of novelty, versatility, enthusiasm, ardour, courage, the pioneering spirit, and a tendency to travel. As men of action, rājasic persons achieve their ends by rapid movement and sudden dashes, rather than by the patience and plodding persistency of

ṭamas; so that while rājasic men are more brilliant and accomplish much in a short time, the ṭāmasic persons can wear them down and tire them out by slow persistency and endurance. Because of their executive ability rājasic men are often prominent persons in their sphere of life, and their impulsive feelings and activity of mind contribute to the same result; for this quality is consistent with ambition, love of fame and public recognition, and this may be achieved early in life, while the more solid ṭāmasic man has to wait until middle age or later, before he gains his end. *As a vice* or failing, the tendency to change may go too far, so that it shows as instability, inconstancy, restlessness of mind or body or both, a purposeless love of novelty, thirst for new sensations and experiences, impulsive desires, fickle emotions, excitability, over-activity, lack of caution and restraint, recklessness, pugnacity, an aggressive or domineering spirit, inability to see another person's point of view. Many changes come into the lives of persons dominated by rajas, changes of occupation or habits or residence, or of religious or political opinions. They are good earners but free spenders, while ṭamas is slow at earning but tends to accumulate or hoard. Rājasic persons are the devotees and martyrs; they will sacrifice both themselves and other people freely; they wear out rather than rust out.

SATṬVA signifies in matter the balance of opposites, rhythm, integration. *As a virtue*, it gives a sense of proportion or balance, whether in action or feeling or thought. So that in various ways and applications there may be seen—good judgment, sympathy, toleration, the feelings and emotions neither in excess nor defect but harmoniously balanced, a sense of brotherhood, friendliness, adaptability to new methods and to the ways and opinions of others, ability to put oneself in the place of others and make allowances for them, intuition, understanding, ability to look beneath the surface, insight, a

sense of unity behind diversity, tact, skill in action, methodical ways, systematic habits, orderliness, and a sense of law and proportion and fitness. *As a vice* or failing, some of its faults arise from the duality of saṭṭva; for there cannot be balance unless there are two things to balance, and in a state of imperfection there is an alternation between the two, hence vacillation, hesitation, irresolution, indecision; a tendency to change, which is not the active change of rajas but is rather a drifting, through indifference or lack of interest in persons or things. As a virtue sātṭvic people can be very impartial, but as a failing they can "sit on the fence" indefinitely without coming to a decision; and closely allied to this are subtlety, lack of candour, facing both ways, deception, cunning, duplicity, and shirking responsibility.

In practice, these are classed according to the three types of signs of the zodiac; the fixed signs are grouped under t̥amas, the cardinal or movable signs under rajas, and the so-called common or mutable signs under saṭṭva. The group that contains the largest number of planets determines the guṇa of the horoscope. This does not exhaust either the problem of the guṇas or the task of character-reading, but the method has been found to be satisfactory so far as it goes. Particulars are given in Alan Leo's *Art of Synthesis*, Chap. XVII.

Such descriptions of character might be extended considerably, and it would be quite possible to show the results of the combinations into which they enter among themselves; but enough has been said to illustrate the subject.

H. S. Green

CONCERNING THE PSYCHOLOGICAL ASPECTS OF WAR STRAIN

By ADELIA H. TAFFINDER

WE have many distinguished surgeons and psychologists studying strange developments of maladies caused by the War. One of the strangest to which soldiers are heirs, is known to army surgeons by the name of "hyperthyroidism," and it has for several years been baffling the skill of the surgeons of European armies. Many of its victims among the soldiers have been seized with acute melancholia, as a result of which many were reported to have deserted or committed suicide. Dr. Harlow Brooks, chief of the Medical Service at Camp Upton, before the New York Academy of Medicine, made this statement concerning this trouble:

We have not found that this ailment, known to Army surgeons by the unpronounceable name of "hyperthyroidism," is a cause of suicide among soldiers in America. Nor have we found that the recruits who suffer from it are seized with melancholia or brooding and want to go home or desert. Such tendencies have been observed by the British surgeons, but we have found at Camp Upton that the recruit who becomes afflicted with the malady is most generally one who was wildly enthusiastic to join the Army, and while the symptoms are the same—nervousness, anxiety and fear, or, I might say, general excitement and emotion—the disease usually takes hold on a soldier who is intently bent upon his work. I regret to say that more often than not it seizes a non-commissioned officer, a young man of intelligence, talented and determined, who is ambitious to get a bigger Commission and who overworks himself because he wants to stay in the Army, instead of getting out of it.

One case which came under my observation at Camp Upton was that of a very ambitious young man who had already won a non-commissioned officer's place. He became nervous and excited and

suffered from anxiety and fear, always displaying abnormal emotion. This young man was very ambitious to rise in rank, and was anxious to get into battle. He was liked by everybody in the camp, but hyperthyroidism in a recruit eventually affects a gland, and the heart action is impaired. This young man had to be kept in bed for a long time, and then had to be sent home, absolutely unfit to serve as a soldier. I have seen little indication of the malady inducing a desire to desert, or commit suicide, although, according to the observations in other armies, I believe that is a frequent turn of the disease.

Electricity is conquering these nervous diseases, to such a degree that the Government is establishing in all American war hospitals in this country and in Europe, electrical apparatus for the treatment of soldier and sailor victims. The patient sits in an invisible electrical field, produced by what is known as a d'Arsonval apparatus, much like a Tesla coil, except that the current is greater. He is permeated through and through by the electrical field.

Lloyd E. Darling, in a contribution to *The Popular Science Monthly*, says that it is not unlike that which every young experimenter in this country has played with for a long time past. That such machines as these, though naturally of larger size and better quality, have a practical usefulness in an army hospital, is unexpected. Mr. Darling goes on to explain :

You know if you take an ordinary electric light current and send it through a small coil of wire in which is an iron core, you can heat the core red hot if the current strength is great enough. Eddy currents are set up in this core. The patient is somewhat like the iron core of the familiar coil. Every cell in his body is being stimulated just as were the molecules of the iron core. He feels no pain, because high frequency currents have the peculiar property of going through a man without his feeling it, stimulating the functional activity of all his cells and organs immensely.

According to the Committee on Public Information at Washington there are nervous affections among soldiers which cause a constant trembling of the whole of the body. In a recent paper read before the Philadelphia Neurological Society, and printed in *The Medical Record*, Dr. E. Murray Auer, who for some time was attached to the Twenty-Second General Hospital of the British Expeditionary Force,

drew attention to many cases of this character. Speaking of the after-effects of shell-shock, and comparing them with such cases as those of men buried by mine explosions and afterwards rescued, he stated that in his opinion these accidents or shocks often leave more or less permanent effects upon the men who undergo them. He states that a greater percentage of cases are now cured, under the latest methods of treatment.

He refers to this continued shaking of the entire body, accompanied by various pains and severe headaches. In some cases this shaking has been observed to last several days, and even weeks, although in most instances its duration is much shorter. One patient had twice been in a mine explosion, had been through an attack and under heavy bombardment in a trench, and finally was hit by a piece of rock which, while not injuring him, knocked him down. Temporary loss of memory is a common thing with men who have been through some extremely trying period of having suffered a sudden shock. The recovery of the faculty is generally as sudden as its loss. One soldier, after being near a shell which exploded, could remember nothing that happened to him, until he came to himself, walking along a road, some time later. We are told that one of the most common and at the same time most pitiful, of the many mental phenomena of the war is the inability to sleep soundly, and the recurrence of so-called "trench dreams". The trench soldier does not as a rule fear injury to himself. He is afraid of doing something wrong, of an emergency in which he may fail and lose the confidence of his comrades. His fear is the fear of being a coward.

Dr. Hereward Carrington, who has been earnestly studying the psychology of shell-shock, says :

When a shell bursts in the immediate vicinity of a soldier, he is knocked unconscious; and when he revives, perhaps hours later, to find himself mentally blank, without memory of the event, unable to perform the slightest mental feat, crippled, paralysed, bent double, maimed, unable to sit or to stand—to say that such conditions are psychic, or due to the mind, may seem ridiculous. Experience has

shown it to be true nevertheless. Continued observation and experiments have enabled physicians to understand with great exactitude how this all comes about, to cure it also. The great majority of shell-shock cases are now cured. Indeed many of them are not serious; that is one of the great and blessed discoveries which have come to light as the result of the present war.

Dr. Carrington advocates that it is not the mind so much as the emotions that have an influence over the body. The more prolonged and intense they are, the greater the reaction, and the greater the danger. They affect various organs, various parts of the body, and their functionings.

He emphasises in his book *Psychical Phenomena and the War* that a gigantic experiment is being undertaken in Europe, because certain psychological and psychic phenomena present themselves for investigation and solution. He believes that these should be studied with as much care and exactitude as the wounds, injuries, and pathological disturbances due to bodily injury are being studied by physicians and surgeons now at the Front. "For, in the present conflict, surgery of the soul is no less a reality," says this psychologist, "than surgery of the body; and such an opportunity for gathering valuable psychological and psychical data may not again present itself for many generations." An idea, a thought, an image in the mind, can almost instantly make a man as strong as a lion or as weak as a kitten, according to the nature of the stimulus. Fear has killed many a man and many a woman.

At the present writing the Spanish influenza is rampant in the United States, and where the writer is, case after case daily is proving fatal. Gauze masks are compulsory, and we go forth from our domiciles like actors in some great drama, conscious of some lurking foe ready to assail us. Some are filled with fear, while others seem oblivious of danger. If psychology has proved anything, it has proved what is commonly known as the influence of the mind over the body. Psycho-analysis is being demonstrated to be of great value as a

means of exploring the subconscious mind and discovering the basic trouble. According to the psycho-analyst many of our thoughts and emotions never rise to consciousness at all. They remain in the subconscious mind. Among these emotions fear is predominant; it is the progenitor of worry and anxiety—fear of bad health, of poverty, of failure, of accident, and of innumerable misfortunes which never come to pass.

A valuable treatise on this subject states :

The suppression of fear and other strong emotions is not demanded only of men in the trenches. It is constantly expected in ordinary society. But the experience of the war has brought two facts before us. First, before this epoch of trench warfare very few people have been called upon to suppress fear continually for a very long period of time. Secondly, men feel fear in different ways and in various degrees. The first fact accounts for the collapse, under the long-continued strain of trench warfare, of men who have repeatedly shown themselves to be brave and trustworthy. They may have intense emotions, obviously not of fear alone, for a long time, without displaying any signs of them. But suppression of emotions is a very exhausting process . . . But the unnatural conditions of modern warfare make it necessary that they shall be held in check for extraordinarily long periods of time.

We read of soldiers dying of home-sickness. Some of our American boys in the French hospitals were lonesome, desperately, pathetically, heart-rendingly lonesome. Hearing never a word of their own language, unable to make their wants known, unable also to comprehend the soft, quick speech by which the gentle French sisters tried to express their sympathy, they sickened, not so much from their wounds as from nostalgia and longing for the familiar home tongue. One man died; but while he was ill in that strange hospital in a foreign land he kept a little journal which he called "The Philosophy of Loneliness". From that little book of scribbled notes it appeared that this young soldier grieved and grieved for lack of some one to speak to him in his own tongue. At last, when his isolation became intolerable, he decided to rise up and go in search of human companionship. The nurse with gentle but firm hands kept thrusting him back. He would

tell her that he only wanted some one to talk to, and she would volubly reply, neither understanding the other. It was no use, she could not comprehend, and he swooned under the torment. Three days he kept up this soul-racking effort, each time resulting in unconsciousness. The third day, so his journal indicates, he resolved to try once more, and he did—death resulting. *The Saturday Evening Post* affords this incident.

In commenting upon it, Major Perkins, Chief Commissioner for Europe of the Red Cross, said :

When I read the few pitiful pages of that journal of one of our men who had gone to his end in utter loneliness of soul, I decided that something must be done. Either Americans must have their own hospitals, or else we must put American nurses into French hospitals.

Accordingly American women, nurses, visitors, *aides*, were assigned to fifty-two French hospitals containing American men. One day it chanced in a certain hospital that one of these *aides*, a bright, pretty girl, was working in a ward. And as she moved here and there, busy at her tasks, she sang softly under her breath the following cheerful ditty :

“Where do we go from here boys ?

Oh, where do we go from here ? ”

“I don’t want you to go anywhere from here,” came an unexpected voice from a bed behind her. Turning, she beheld a wounded American, a pale newcomer, regarding her from inflamed, bloodshot eyes.

“Well,” she replied laughing, “I don’t intend to go anywhere this very moment. What is the matter with your eyes ? Gassed ? ”

“I’ve not slept for seventy-two hours. They shelled us up there for three days. That’s where I got mine. I’ve been lying here watching you for an hour and trying to make up my mind which I wanted to do most—go to sleep or go on looking at you. I don’t know whether you regard that as a compliment or not ? ”

"I consider it the finest compliment I ever had in my life, bar none, from a man who has not slept for seventy-two hours."

"Yes, but I haven't seen an American girl for five months and so I figured that it would rest my eyes more to look at you than it would to go to sleep."

Adelia H. Taffinder

EX TENEBRIS

The Lord . . . Prince of Peace . . . Man of War

OUT of the strife of Nations, peace of a coming world,
Out of death's devastations, life's banner floats unfurled ;
Out of the reign of terror, out of the wrack of time,
Out of the pain of error, shines wisdom's wealth sublime.

Out of a world of blackness, into a weft of white,
Out of men's Lethe-slackness, into a sea of light ;
Up to the hills of freedom, forth from the vales of fear,
Into your land shall ye come, Children whose hour draws near.

This is the day of dying, father of fear and gloom,
This is the hour of sighing, mother of toil and tomb,
Mirrored in sheen of dawn-light prophetic eye may scan
The path of a future morn-light, the glow of The-Coming-of-Man.

LILY NIGHTINGALE



A SERMON ON THE TRANSFIGURATION

By THE RIGHT REV. C. W. LEADBEATER

THIS Festival of the Transfiguration of our LORD represents the third of the great Initiations. The first is symbolised in the Mystery-Drama by the Birth of the CHRIST. The symbol is an apt one, because at that stage there arises within the man a great change, and a new power, which is well expressed by the idea of a birth. At the second, there is a wonderful downpouring of force from the Initiator to the candidate, which is typified by the Baptism of CHRIST, or

rather by the Baptism of which He spoke—that of the HOLY GHOST and of fire. At the third of these great steps there takes place in the man a wonderful change, which is truly symbolised by the Transfiguration. The whole man is changed all the way through—the ego, the soul of the man, is changed, because it meets and becomes to a large extent one with (or at any rate is strongly influenced by) the Monad—the Spirit, the Divine Spark—and so, even the man down here, the personality which you see, is transfigured by the action of the ego. Remember, the man who takes the second of these great steps comes back to earth but once. The man who takes the third does not return to earth—which means that he takes the fourth step, that of the Arhat, in the same incarnation as that in which he took the third.

Now in these steps, especially in the third, not only does the man come face to face with himself, with the GOD within him (the Monad to the ego, the ego to the personality—each is the higher self in relation to that which is below it), but also he comes face to face with His KING. The great Solar Logos is represented on each of His planets by One who is called the KING or the LORD of that world. In His Name all Initiations are given; but in the first and the second steps some one acts for Him as a deputy, although He acts only with the KING'S express permission. But the man who is so fortunate as to reach the third great step must come face to face with the KING Himself, for He alone gives these higher degrees or steps. That is why, in connection with the Feast of the Transfiguration, comes also the Feast of the Presentation of CHRIST in the Temple, sometimes called the Purification of the Blessed Virgin Mary, of Candlemas Day, which we hope to celebrate next Sunday.

This Mystery-Drama of the CHRIST-life symbolises not only man's progress, but also the descent of the Second LOGOS, the second Person of the ever-Blessed Trinity, into matter.

First came the Annunciation, when the Third Person of the Blessed Trinity sends the First Outpouring down into matter, and so hovers over and permeates the virgin seas of matter, which are typified in the Christian system by the Blessed Virgin Mary, whose Latin name, *Maria*, is plural of *mare*, the sea. So she is the seas of matter of the different planes. The whole thing is a vast and beautiful allegory, in which that first descent is symbolised by the Annunciation; and a long time after that—the way having been slowly prepared by that Third Aspect, GOD the HOLY GHOST—the Second Aspect, GOD the SON, descends into matter and is born, as on Christmas Day. But that fructification of matter, that vivifying of it, takes time; and so in the allegory it shows its result forty days later in this Festival of the Purification of the great seas of matter, which means their vivifying and their elevation by the presence in them, the blossoming out through them, of this Second great Aspect. This result appears when the newborn CHRIST is presented to the FATHER—that is to say, when the Third Outpouring, which comes from the First Aspect, the First Person of the Blessed TRINITY, comes upon it; and that perfected purification of matter is typified by the presentation of the CHRIST in His House, His Temple, to His FATHER. That is why, next Sunday, we shall begin our Service not in white but in violet, to indicate the process of purification, because that is the colour which bears the purifying vibrations; and when the CHRIST comes to His Temple, we change our frontal and vestments to white, and we use the candles which have given to the Feast the name of Candlemas, because the CHRIST is the Light of the World. So there is a beautiful symbology in the Church's Service for that day.

If we bear in mind that the course of the Christian Year is meant to symbolise to us the progress of man, and also the progress of the greater evolution of the macrocosm, we can understand the Feasts of the Church better, and draw from

them far greater instruction than we could do without such knowledge. That is one of the advantages of adding to your faith virtue, and to virtue knowledge, as St. Peter advised his converts to do so long ago.

C. W. Leadbeater

DEATH AND REBIRTH

How can I leave the garden that I made,
The flowers I planted,
And the paths I laid ;
The cedar through whose boughs the sunbeams slanted
On summer mornings, while the blackbird played
A golden flute, whose melodies enchanted
Drew dancing angels down from heaven's glade,
Till all the grass by starry feet was haunted,
And dew-bright wings went gleaming thro' the shade ?

How shall I bear it when my blossoms fade,
When lost are all the treasures that I vaunted,
And life with death is in the balance weighed ?

Nay, rather ask, how shall I bear to leave
That other Garden of Immortal Wonder,
Where human heart is never left to grieve,
But long may dream and ponder
'Neath God's o'ershadowing Heart, and can achieve
No deeper joy than listening to the thunder
Of that Great Pulse, whose rhythmic beatings weave
Chains of star-jewels that go circling under
His Throne, and from His Eyes their light receive ?

How from that resting-place shall I retrieve
My spirit, when the moment comes to sunder
From heaven's delights, and there is no reprieve ?

EVA MARTIN

APOLLO, THE LIFE-GIVER

By LEO FRENCH

Of all arts derived from ancient magian wisdom, astrology is in these days most misunderstood. The universal harmony of nature . . . the necessary connection between all effects and causes . . . Nothing is indifferent in nature; a pebble . . . may crush or . . . alter . . . the fortunes of men or . . . empires; much more, then, the position of a particular star cannot be indifferent to the destinies of the child who is . . . entering by the fact of his birth into the universal harmony of the sidereal world. The stars are bound together by attractions which balance them and cause them to perform their revolutions with regularity in space; the network of light extends from sphere to sphere, and there is no point on any planet to which one of these indestructible threads is not attached.—ELIPHAS LEVI.¹

IN Esoteric Astrology, the Zodiacal signs are the prophets, the Planets—the poets. Prophet and poet are ever connected by threads in the network of living, surging light which represents Mind, cosmic and human. Planetary Astrology represents the arcane aspect thereof. Yet, to the children of light, there is nothing hidden that shall not be revealed. Revelations are Mysteries, and from their nature and constitution cannot reveal themselves save to those who believe in, or admit the possibility of, revelations, and are ready to receive them. Revelation is progressive. The science thereof develops according to its own principles, laws and operations: these are not contrary to reason, *i.e.*, divine reason, which not only transcends, but includes, every link in the chain of human reason; hence, to belittle reason is not so much a crime as a folly, for reason is the light of universal mind, sent to lighten every man, that none need walk in darkness. The lower reason represents the infant mind on the

¹ *The Mysteries of Magic*, p. 246, edited by A. E. Waite.

lower rungs of the ætherial ladder. The ascent begins in darkness, but he who ascends with determination to reach the light, will find himself eventually "called from darkness, into . . . marvellous light". The call is that of the summons from within. The ray from the Ego pierces the darkness of mortal mind, and in the moment of perception thereof, the ascent of man becomes a spiritual adventure. For when light is once seen, recognition begets identification of consciousness therewith.

So it is in the progressive study of astrology. What is *begun* as hypothesis, *continues* as proof, *ends* never; for astrology recedes ever as the neophyte advances, unfolding worlds within worlds, in common with all divine lures, whose enchantments allure the seekers, ever evading possession yet inviting pursuit. What adventurous followers of Beauty ever held complete possession as goal of quest? Spiritual chivalry aims not at possession, but at ever-increasing knowledge of, and identification with, The Beloved.

In these studies of Planets, naught can be regarded as final; they are but a series of attempts to express what is unfolded to a consciousness not yet evolved to the point of full reception or flawless transmission of what is perceived (and received in an attitude of reverent attention and progressive understanding) of those symbols, sounds, colours, lights, and moving pictures which constitute the language and medium of the teachings. Interpretation, by any human transmitter, must be tentative; reason precludes any pontifical attitude.

In this spirit the following interpretations are put forth, from one to whom they are given but to be transmitted with all perfection so far as will, effort and preparation are concerned, yet ever with profound humility for the imperfection of the mortal instrument, which is the faithful knight and server of that Genius within whose service alone abides utter faith and perfect freedom.

The Sun (☉) represents Life on every plane. Creator and begetter, father and lord, the Master of Life, "The Father of Lights, with whom is no variableness, neither shadow of turning". In Him we live and move and have our being. The Sun represents freedom, an inclusive attribute of life; for a sense of overbounding physical vitality alone bestows joy of life, whose thrill vibrates with freedom's ecstasy—that sense of power to perform our spiritual will and pleasure which distinguishes those blest mortals in whom Apollo delights to dwell. Life abundant possesses characteristic perils; yet who that lives at all but would choose to live with all powers vigorous and vital to the utmost limit of response? What possession is so divinely precious as the fire of life? Those who know the secret of its retention are those whose eye dims not, nor their natural force abates, even though Saturn may bow the back and bend the knees.

The throne of the Sun's majesty is the *heart*, universal and human. Apollo's heart is a heart of gold, so also are his sons' and daughters'. Hearts of gold cannot be broken, because they have been tried and proved in the furnace of affliction and submitted to the ordeal of cosmic ecstasy, the joy of the Creator in his handiwork. Strength and sensitiveness, together, express the aspect of power on all planes, *i.e.*, true omniscient power, as opposed to blind force; force crushes, power moves.

Every Sun-child should learn his or her dharma (dharma here expresses the individual mode of self-liberation), and the earlier the better. Pilgrims of the Sun-path enter "the dim twilight of this mortal life" between July 22nd and August 21st: to no other planetary pilgrims is earth more of a "darkening, obscuration, fettering"; yet none there be who are stronger to rise above and transmute mortal limitation, for the entire field of life is their field of manifestation and operation. "No man liveth or dieth unto himself."

"The soul must make its own road according to the word within." Both these must be proven truths, to every Sun-child who would realise that power which is his birthright. The paradoxical nature of the Sun-path must be reckoned with, for no great truth is ever enunciated without it. Pilgrims of the Sun represent living bread and wine; thought and inspiration their life-heritage; "sacrifice is the food of god-head," on all planes. Yet Self-expression represents creative essence; Sun-children burn with the fire of life, and life's fire must be fed with creative food; therefore the creative process, the urge from within, must coexist with the outward welling streams of fire. Here is where the strain, and fiery "tug of war" arise within the Sun-child. Life to him means "for ever living, and for ever giving" simultaneously; he must give his inmost essence, his flesh and blood, both, for the life of the world; also he must keep his own fiery spiritual and vital springs and fountains ceaselessly renewed and flowing freely. This is why every Sun-child must have a certain period of solitude, wherein he can "stoke up" and set the currents going; both must be done, if effective solar work be desired. Nowhere are the practical operations of spiritual magic more observable by the naked eye, than in true representative Sun-children. They do not strive nor cry, unless degenerate, unworthy scions. But they move among air, water and earth, radiating, vivifying, enkindling. They quicken on all planes; inert, so-called "dead" substances are raised from death to life by solar power, operating on all planes simultaneously, from spiritual to physical.

The Sun—The Life-giver. What words bring more hope and power to a world where Death's triumphs seem more apparent to all who do not, or cannot, look beneath and above the surface of observation to the depths and heights of reality? The point within the circle represents that which issues from within—involution—with evolution as its aspect of

manifestation, the circle of appearance, vivified, sustained, upheld by the centripetal, spiral force of reality. This is the Solar symbol and emblem, both—spiritual and pictorial image.

The force of faith works through Solar pilgrims. "He that believeth on Me, though he were dead, yet shall he live." "I am He that was dead and am alive for evermore, Amen, and have the keys of hell and of death." These are Solar mantras, whose living power should be known to every child of the flameless fire whereat all flames are lit.

Playing with fire, abuse of the life-force, its perversion as a destructive energy, is ever the characteristic vice¹ of Sun-children. Sun-infants must be burnt, must learn to dread the fire as a preliminary stage in Solar education. Fire's whips and scourges must sting and flay; those who play with fire must expect to become its sport. "Ordeal by fire," however, is no child's play; that is reserved for the Solar neophyte, he who would "follow the Sun," his father, into the shrine of life. "Ordeal by fire" includes many disciplines, each one suitable to the disciple, "good measure, heaped up" but graduated to the limits and capacities of the victim. He who would be a priest of fire, must first be made subject to the fire—"priest and victim". This doctrine of duality applies to all the elements inclusively and impersonally.

The weaklings among the Solar tribe are those who lie blinking and basking indefinitely. All Sun-children must "sun" themselves, for re-creation is expressed by the backward swing of the cosmic pendulum; but "sunning" represents a rhythmic season, a period in Solar development; only weaklings lie in the sun *ad. lib.*, and the karma of such includes periods of "back-firing" and retrogression on every plane. Fermentation and decomposition are "natural revenges" taken by the Father of Life upon all sluggards and perverse pilgrims.

The Solar Discipline is hard and difficult. The attainment? The right to give as the law of life. The right to

¹ Vice=virtue perverted, courage into cruelty, love into lust, etc.

help as the expression of Self-liberation. The ecstasy of life, cosmic, universal, on all planes. A love that shines on all, just and unjust, good and evil, knowing that these are parallel stages and initiations in the pursuit of perfection. Pride must be slain in all its subtle forms—one of the last foes of the Solar pilgrim. The pride of giving, that shrinks from taking; neither vanity or ambition, in its simple form, but a subtle compound of both. Self-dependence, the root of life, to Sun-children, must not degenerate into self-obsession. Ego-mania is one of the characteristic diseases of the Phoenix-tribe. The will must be held with bit and bridle; for the will is the lord and master of the forces of usurpation and anarchy—the foes of every strong cosmos, for the stronger they are, the more deadly their power on the lower planes. The degeneration of will is self-will, as cruelty is that of strength. The path of strength is the path of lions, on every plane, in all worlds. Sun-children must be Daniels, in their own dens. Every true Sun-child will realise the truth of this paradox.

The love of a Sun-child expresses itself in creation, its hate in destruction; the life-force plays through them, distilling liquid fire from the heart, through brain and veins, the fire-sap of genius, the fire of life. Theirs is the divine right of kings, with corresponding possibility of the devouring aspect of fire. Furies, Mænads—these represent the scourges and devourers shot forth from the Elemental aspect of the Sun, appointed instruments of kârmic vengeance. "Vengeance is Mine, I will repay," is but the kârmic song of Apollo, in his Song of the Fire-Sower. These are the discords and failures of creative fire, who are "used up" thus in the divine economy, ever prodigal, never wasteful. But the song of Apollo, father of the Muses, is the Song of Creation; whether as Apollo or Dionysos, the spiritual-cosmic-elemental aspect, the message is the same, though the path of the messengers differs as that of the Sun through arctic, temperate, or torrid zone: "To give life, more life, wherever he treads."

Leo French

THE AWAKENING OF INDIAN WOMEN

THERE is so much ignorance among people abroad as to the condition of Indian women, that I think the following account of the First Women's Conference in Mysore will be both interesting and instructive. Mrs. Chandrasekhara, the President, is the wife of a Judge of the Chief Court, Mysore.—ANNIE BESANT

In opening the proceedings, Mrs. K. S. Chandrasekhara Aiyar, the President, observed as follows :

I feel that this is indeed a notable day, one that may well prove to be of consequence for the future of Mysore; for it is the first occasion on which a formal Conference of Indian Ladies meets in the capital city of this State in order to consider what measures will ensure the progress of the Country, and particularly what steps are immediately needed for the advancement of its womanhood.

Those who have been watching the public life of India will have noticed, during the past few years, the manifestation of a new force expressing itself in increased earnestness of purpose and enthusiasm for public service, and the striving after great and noble ideals. As a result, people are impelled—not men alone, but women as well—to agitate and discuss on the platform and in the Press, questions of vital importance to the Nation in all departments of life.

Though ours is the first Ladies' Conference in Mysore, our sisters in Gujerat, Maharashtra, Kerala, Andhradesha, and elsewhere, have anticipated us in this respect. And what, it may be asked, is the significance of it all? The significance seems to me to lie in the fact that women are coming to realise that, just as the welfare and the happiness of the home and of the family lie largely in their hands, so have they their share of responsibility for the progress and prosperity of the Country and the Nation. The idea that woman's responsibility is limited to the kitchen, is fast disappearing with the increased recognition of her sphere of influence as coextensive with the whole field of National existence.

Women are afraid to take part in public life because they feel that they have not the necessary training and experience. Their brothers are educated men and know a great deal of the world, and hence are fitted to take an active part in the Country's work; but this advantage, they feel, has been denied to themselves. But it is not wise to rest

content with this position. Unless we make up our minds to go forward, we cannot acquire the training necessary to fit ourselves for our parts. Practice and capacity go hand-in-hand; the one cannot wait till the other is attained. If a person wants to learn how to swim, he must go into the water and get the help of some one who knows swimming to teach him the art, and to pull him out of the water if he should venture too deep. Just in the same way, we must not be afraid to come out of our seclusion; else we cannot realise all that there is for us to do; but we have the help of several of our sisters who know a little more of the world than we do, and of our brothers as well, who are much more advanced and experienced than we; these will show us the way and set right any mistakes that we may make at first. The main thing is that we should range ourselves alongside of our men, and help on, to the best of our power, the work that the Country needs.

Some of you may ask whether this is not a new thing that you are being asked to do, and whether there are in these times Indian women who have taken successful part in public affairs. I can name many who have done useful and valuable work in the fields of literature, women's education, social reform, politics, administration, and the rest—women like Mrs. Sarojini Devi, the Mahārāṇi of Baroda, the Begum of Bhopal, Mrs. Ramabai Ranade, Pāṇḍita Ramabai, and several others whose names are household words all over India. All of them, while striving to advance the cause of women, are also helping to show what women can do, if the opportunity be given them. It is because of the new force which, as I said, is beginning to be active in the world, that such work is being done by these sisters of ours. It is important that at this juncture we should move in the direction of this force and work along with it, so as to ensure steady, orderly progress.

Some may object: "Why should we exert ourselves? Let the world move on if it likes." If you take this attitude, the consequences may not be very pleasant. The spirit of progress may be likened to a fast-moving motor-car, bearing on its cushions all those who are in harmony with the movement; but those who are afraid, or do not like the movement, are like passengers in a bullock cart which, because the force is one and irresistible, is yoked to the back of the motor-car. Imagine the uncomfortable position of the occupants of the cart, jolting along at a speed of twenty or twenty-five miles an hour and getting every little while a heavy blow or kick. That illustrates the truth which I wish to emphasise, that if we do not go willingly along with the strong onward current, we shall have hard and painful experiences and be put to serious disadvantage and discomfort.

Time was, when our sex itself was looked down upon as the embodiment of weakness. A feeble man used to be called derisively a womanly creature. But there is no real strength apart from the divine energy for growth, and that is as strong in women as in men. Sons inherit their qualities from their mothers no less than from their fathers, be it courage, intelligence or capacity. Many great men have

acknowledged that they owed their greatness, and all else that was good in their lives, to the influence of their mothers. You all know the saying: "The child takes after her mother; the cloth takes after the thread." It is easy enough to mention instances of the force of maternal example and influence; one of them, I dare say, will at once occur to your minds in the gratifying fact that the taste for higher education possessed by our sister here, Mrs. Rukminiamma, has been imbibed by her daughter, who is, like her, a graduate and is preparing herself to take the M.A. Degree.

In this matter of educational progress, as in other respects, our Mahārāja and his enlightened Ministers have made what I may call a thoroughfare, along which they invite us to go; they have provided for us various facilities for acquiring the knowledge and training that is so necessary for our advancement. It behoves us to use, for ourselves and our girls, the opportunities that are available and those that may be added in course of time. The great thing is for us to come out of our seclusion and take part in the work that has to be done.

We often say to ourselves: "We are only women, what can women do?" This idea of the littleness of woman is deep-rooted, but it has to go. It does no good, and it is not true. Women form half the population, and without their active and willing help, the Country as a whole could scarcely go forward at all. But apart from that, the fact remains that whatever can be done by men, it is possible for women to achieve. The testimony of the past is quite clear on the point. There have been great women rulers, like Queen Elizabeth of England, who some three hundred years ago very ably governed the country without help or hindrance from Parliament; in our own times the British Empire has had the inestimable advantage of the long and beneficent reign of the Queen-Empress Victoria. In India again, in the days of Muhammadan rule, the Empress Nur Jahan showed herself a much more capable administrator than her weak husband, the Emperor Jehangir. Who has not heard of Queen Ahalya Bai of Indore, one of the greatest of Indian rulers, who lived less than a hundred and fifty years ago, and who, after the successive deaths of her husband and her son, managed the kingdom with such marvellous skill, wisdom and vigour, that her memory is still cherished as that of a divine incarnation; or of the exploits of the famous warrior-queen of Bajapur, Chand Bibi? But one need not go beyond the present to find instances among the women of India of real talent for administration; for have we not here before us the example, above all others, of our revered Mahārāṇī Shri Vani Vilas Sannidhana, who, left a widow in the prime of youth, was called upon to act as Regent for her minor son; which she did for over seven years, to the great advantage of the State and so as to win the approbation of all. Women have also distinguished themselves in other walks of life to which they have had access, as in the teaching profession, where there are now many lady graduates conducting classes quite as efficiently as men, and even filling with credit the position of Principals of colleges; and in the medical profession, where Indian lady doctors are doing most valuable work. For the purpose of showing

that women can hold their own in any kind of work to which they apply themselves, it is sufficient to take a much smaller matter, say cookery. Is not a woman's cooking better as a rule than a man's? And so in the selection of cloths or jewels, are not a woman's taste and discrimination considered sounder than those of a man?

All these things that I have touched upon go to show that there is no reason for excessive self-depreciation and discouragement. Women must bestir themselves, and apply their minds to the question of their deficiencies and their requirements, and try to find appropriate remedies. That is why we have all met here to-day. We have to see why women have remained as a whole in a backward condition, what are the insects that eat into the roots of progress, and how they may be effectively plucked out. Among the many matters that properly fall within the field of consideration, there are two that stand out prominently; one is the question of women's education, the objects to be aimed at, the kind of education that is desirable, the obstacles to be met; the other is the question of the marriage of our girls, the evils of early marriage in relation to the education of both boys and girls, and the desirability of postponing marriage till after puberty is attained. To these questions the deliberations of the present year's Conference will be confined, and I shall now call upon the various speakers to address themselves to the Resolutions standing against their names.

The first of the Resolutions placed before the Conference affirmed that higher education should be on the same lines for women as for men; and was moved by Shrimati Mrs. K. D. Rukminiamma, B.A., and seconded by Shrimati Sou. K. Subbamma, B.A.

In commending this Resolution to the acceptance of the meeting, the President, Mrs. Chandrasekhara Aiyar, observed that Mrs. Rukminiamma had given excellent reasons in support of it. "Female education" was not a happy expression, accentuating as it did the sex-aspect where it did not exist; cultured people did not like it either; and she might add that her husband, whenever he found the expression "female" used in that way, was for scoring it out and substituting "women". As regards the main portion of the Resolution, she had this to say, that women were in a very disadvantageous position compared with men in the matter of higher education; what they wanted was greater facilities, more encouragement and better inducements, rather than any discrimination in the nature of the subjects or the mode of teaching. The vernaculars were no doubt entitled to special consideration in the curriculum of National Education; but if their exclusive use as the media of higher education was as beneficial and desirable as it was represented to be, it must be so for *all*, and not merely for women students. She deprecated experiments being made in this respect at the expense of women till after the scheme had been tried successfully in the case of men. Instead of that, if the lines on which higher education was given to women were made materially different from those available to men, the result would be an increasing divergence of quality between the

products of the two kinds of education, entailing among other things the one being placed at a serious disadvantage compared with the other in entering the various walks of life. It was easy enough to draw up special curricula in the vernaculars for women students; but it was rather difficult to see how, if the latter insisted upon following the same course of studies as were available for men, they could be prevented from following their own choice.

The Resolution was put to the meeting and carried unanimously.

The second Resolution, about the desirability of raising the age of marriage for boys and girls, was to have been moved by Mrs. G. Aravamudiengar; but owing to her regrettable absence on account of illness, though she had come all the way from Bangalore to speak on the point, the duty of moving the same fell to the President, Mrs. Chandrasekhara Aiyar. In doing so, she said that she had spoken at some length at the Civic and Social Conference held in June, 1917, on the subject of postponing the age of marriage. She did not want to repeat all that she had said then, but would content herself with summarising the main points. After doing so, she remarked that till education was fully and properly completed, marriage was undesirable for both sexes; it interfered with education, and it was bad for the health of those prematurely united in wedlock; there could be no doubt whatever about the fact, and she alluded to several instances from her own experience. The next question was whether legislation by Government should be resorted to in order to raise the age of marriage. The speaker considered that this was not a very effective or satisfactory remedy, and that a much better thing was that they should themselves realise the evil consequences of early marriage and act, with the force of public opinion behind them, to get rid of those consequences. In this connection, she cited the instance of plague prevention measures: when plague first broke out twenty years ago, the people did not understand the benefits of evacuation and disinfection; so when the authorities insisted on their giving up their homes and betaking themselves to sheds, there was bitter opposition, a good deal of obstruction, and even a few murders. But now that people had begun to see for themselves the advantages of these measures, there was no difficulty in getting them to do what was needful, and many lives were being saved and much suffering obviated. Similarly with regard to the age of marriage. There was a Regulation which made it punishable to cause the marriage of a girl who had not completed 8 years of age; very few people did take part in such marriages now; but foolish people who wanted to evade the law, had merely to go to Jolarpet beyond the border, perform the marriage of the infants, and return to the State without fear of punishment. There was a proposal that Government should raise the minimum age of marriage to 10 years; but already all kinds of objections and controversies were being raised, and it was to be feared that in any case very little good would come of it in the end. In the opinion of the speaker the proper age was much higher; but, as she had already said, it was far better that people should themselves realise what was the right thing to do in the matter and regulate their action

accordingly. Early marriage was opposed to the Shāstras ; and it seemed to have come into vogue in the days of Muhammadan domination, when unmarried young women were liable to be carried away, whereas married women were immune ; hence even children in the cradle were occasionally put through the ceremony of marriage. The times had altogether changed. Women were now everywhere respected ; and in public functions and in all respectable society the first honours were accorded to women. In the state of enlightenment that had followed in the wake of British administration, the old precautionary practice of early marriage had lost all reason for its existence. After touching upon some of the practical inconveniences of early marriage and the advantages of postponement, the speaker added that they (the women) should understand the matter clearly and speak up strongly in support of what was undoubtedly the better practice. The men stood on platforms and talked themselves hoarse in favour of late marriages ; but they were not supported by their womenkind, whose opposition even compelled them to break their solemn resolutions. As a matter of fact, women had greater strength of mind in these matters than men ; and if they made up their minds that the reform in question was a desirable one, nothing could prevent its being accomplished.

Mrs. Ranganna seconded the Resolution, which was carried without a single dissentient vote.

The third and last Resolution, as to the desirability of encouraging post-puberty marriages, was moved by Mrs. Venkoba Rao and seconded by Mrs. C. Venkata Rao.

Before putting the Resolution to the vote, the President pointed out that, except among the one caste of Brāhmaṇas, the marriage of girls among Hindūs was generally performed after the full attainment of puberty, so that the question affected the Brāhmaṇa caste more than the rest. Brāhmaṇas had always emphasised their position as members of the highest caste by reference to their cultivation of the intellect, their restraint of the senses, and their pursuit of spirituality ; but the joining in matrimony of mere boys and girls, yet immature in body and mind, was hardly consistent with these ideals. Some people feared lapses from virtue as a possible result of post-puberty marriages ; but this was a baseless apprehension, and could not be thought of among people in whom the instinct of *indriya nigraha* (the restraint of the senses) was so deeply rooted. Neither was it a true thing to say that women could not learn to love their husbands, if they were educated and left unmarried till after puberty. The experience of the rest of the world disproved this assertion ; and among the manifold individual instances to the contrary that might be mentioned, she would merely allude to the well known fact of Queen Victoria's intense love for her husband, and the depth of her grief when death snatched him away in his prime. Love was a matter of human nature and individual temperament ; each person remained good or went to the bad, according to his or her disposition, and it was not right to attribute to marriage reform every evil that individuals might

do. There were other practical reasons why the times called for a postponement of matrimony. Many of our young men went to England and other foreign countries, in order to undergo higher education and advanced training, and came back when they were thirty or more years of age; they then looked out for grown-up brides, but finding none in their own castes, they were obliged to seek them among other communities, the result being that young men of high promise were often definitely lost to the caste. Again, the search for eligible bridegrooms had, even in ordinary circumstances, become a task of much difficulty; and they all knew of cases where girls had attained full age by the time the search could be completed, but an attempt was made to keep the fact hidden from the knowledge of others. It was far better that we should resolve to recognise the practice openly as a lawful thing, than that we should merely wink at its concealed existence. It was their duty to encourage those who had sufficient boldness and determination to adopt a wholesome reform, instead of criticising and speaking ill of them; those who had not the courage to do likewise ought at least to refrain from placing obstacles in the way of those who had. The President hoped, finally, that her sisters all, who were there present, would agree to the Resolution that had been moved.

The Resolution was unanimously carried.

At the close of the proceedings the President made a few observations as to the importance of the Resolutions that had been passed at the Conference. In accordance with a Tamil saying, which meant: "Build with prudence and live in comfort," they had begun their work on a modest scale, but she had every hope that the Conference would grow in usefulness and importance, and that it would, in the years to come, take up various other matters affecting the welfare of the people. It was largely due to the efforts and the enthusiasm of Mrs. Rukminiamma that the Conference had proved to be the success that it was, in spite of the fact that the prevalence of the cruel influenza epidemic had kept away several who would otherwise have been present. In conclusion she prayed that Mysore might by God's grace become increasingly prosperous, and lead other parts of India in the matter of general enlightenment and progress.

CORRESPONDENCE

AN INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

A COUPLE of years ago, while General Secretary of the Theosophical Society in England and Wales, I ventured to suggest that at the close of the War it would be very necessary for the various Sections and Agencies of the Society to assemble in International Convention, (1) in order to draw together again the bonds of brotherhood which during the recent War have been strained and, sometimes, even broken, and (2) in order to provide an opportunity for the discussion of a number of important questions concerning the relation of our Society as a whole—and also of individual Sections—to the great problems that the New World has to face. I remember suggesting that possibly Holland might be a suitable meeting-ground, as a country which had preserved its neutrality throughout the War. Alternative to Holland, was suggested Switzerland. It might have been possible to consider the claims of Adyar as the International Headquarters throughout the world, but India is not a central country physically, though doubtless the world's great spiritual centre. At the same time it was proposed to hold an International Convention of the Order of the Star in the East. I think that, possibly, both International Conventions might be held at the same time.

I would venture to propose that, conditions being favourable, the month of May, 1920, be provisionally selected as the time for the Conventions, and that the Dutch Sections of the Theosophical Society and of the Order of the Star in the East be approached with the request that they take the trouble to make the necessary arrangements. Possibly May, 1920, may be a little too early; in which case, the autumn of the same year should be possible.

There are a large number of highly urgent problems, it seems to me, which might well be brought before such an International Convention, after having been previously considered in detail by the various Sections. The whole of the activities of the Society, primary and subsidiary, should be reviewed, and, if possible, general principles be laid down for the working out of each. It is clear to all thoughtful men and women that the great War has entirely changed our outlook upon life. In all departments of human activity we are striving to

readjust ourselves to the new conditions. Religion is acquiring a new vitality, and is eagerly seeking to rest itself on foundations surer than those which have sufficed hitherto. Into our political life we are now striving to bring purity and a lofty sense both of citizenship and of international goodwill. In education there is a striving after new ideals. Our social order must now be permeated with justice and fellowship. A mighty reconstruction is taking place. For the first time in the world's history the best of the old world is being brought over for the use of the new. The key-note is, of course, Brotherhood, as statesmen throughout the world have, times without number, insisted. This being so, it behoves our Theosophical Society, as the great apostle and champion of Brotherhood, early to sound its own note of reconstruction, so that it may lead the New World into peace as it has led the Old World out of narrowness.

I conceive, therefore, that a great gathering of our Brotherhood, representative of the whole world, assembled in International Convention, would not merely be a great healing force to close the open wounds the War has left, but also would accomplish the twofold object of determining a common policy in matters of general principle and of declaring to the world the nature of the fundamental principles at the basis of all permanent reconstruction. To me, the Theosophical Society is as the life-blood of the world, or the heart of the world, if this simile be preferred. The heart must beat surely and strongly: the blood must pulse firmly through the veins. Let us, therefore, hold an International Convention to survey and map out our Society's duties to the New World, and to cement still more strongly those ties of brotherhood between the members of our various Sections upon the strength of which rapid progress from discord to harmony so much depends.

I would request our revered President to address the various Sections of our Society with regard to this proposal, and to offer a preliminary programme if it meets with her approval.

GEORGE S. ARUNDALE

THE INTERNATIONAL BOARD FOR THEOSOPHICAL EDUCATION

THE times demand this organisation, I think. The evidence of its certain utility is strongest here in India, where the Theosophical Educational Trust has accomplished a great work in carrying into schools generally what was first demonstrated in the Central Hindü College, namely, that the Theosophical conception of life is the best alembic through which to pass new experiments in education. The Trust has done its work, and created the nucleus which was the seed of the Society for the Promotion of National Education.

What has been done in India is being done in England and Australia, at least, and some small efforts have been made in America. But movements to re-make education along lines conforming to the evolutionary plan, require some sort of International Board for research, however full it is necessary to make the local control of the schools brought into being in each country. For nowhere is advance so slow as in education, tradition being nowhere stronger and knowledge less. So that the dearly bought advance in England should be made available to other countries, and for this a Central Body will serve.

It seems to me that the great weakness hitherto in our Theosophical work has been due to the contentment we have exhibited with mere theories of conduct. Experiments in schools, practical applications in time-tables of knowledge we hold (if we do not possess), restoration of the Greek view of life—but built now on clean democracy, not on slavery—these will try out those theories and prove them for us; and the International Board will do most to economise the labour in this next work that is before us.

F. K.

“WITHOUT DISTINCTION OF SEX—”

MARGARET E. COUSINS, in her article “Without Distinction of Sex—” in the December THEOSOPHIST, advocates absolute equality between Man and Woman, *i.e.*, between egos wearing male or female bodies. She very feelingly propounds the theory that sex is not in the least an indicator of the level of evolution of an ego. Now the great Masters keep physical bodies for the direct helping of the world; and if the absolute equality of Man and Woman is a fact, we should expect the Great Ones to live in female as well as in male bodies. And if it is a fact that they do not wear female bodies (our books do not say anywhere that they wear female bodies), can it not be said that the male body is more useful than a female body? Will you please answer this question in THE THEOSOPHIST?

Chalapuram

MANJERI RAMAKRISHNIER

QUARTERLY LITERARY SUPPLEMENT

KALEIDOSCOPIC JERUSALEM

By ST. NIHAL SINGH

LIFE in Jerusalem—sacred alike to Israelite, Christian and Muslim, and the meeting-place of the East and West—is kaleidoscopic in character. To portray it in its natural colours—colours that are constantly shifting—requires a deft pen, wielded by an artist who must possess not merely the eye to see the beauty in form, but also the sympathy and imagination to pierce into the inmost recesses of human psychology, where thoughts and actions take their rise.

Myriam Harry, the author of this book, possesses in superabundance all the gifts needed for the execution of so composite a picture. As M. Jules Lemaitre reminds us in his lucid Introduction, she was born and brought up in an old Saracen house in Jerusalem, and was the daughter of a father who was a Russian Jew converted to the Anglican Church, and a mother who was a German Lutheran. In her babyhood she learned to speak German, English and Arabic, and a few words of French. After spending most of her girlhood in Jerusalem, she went to Germany, studied at a girls' school in Berlin, and wrote in German several novels that appeared in the *Berliner Tageblatt*. After she was fifteen she went to France, and though at the time she knew very little French, she conceived a great love and admiration for that language and literature, which she studied with almost "frenzied enthusiasm". A born nomad, she recommenced her travels some time later, and visited Syria, parts of Arabia, Egypt, half Europe, India, Ceylon, a little of China, Indo-China and Tunis, seeing everything and meeting everybody worth seeing and meeting. Only a cosmopolite like herself could portray life in Jerusalem faithfully, vividly and sympathetically.

¹ *The Little Daughter of Jerusalem*, by Myriam Harry. Translated from the French by Phoebe Allen. With an Introduction by Jules Lemaitre of the Academie Francaise. (J. M. Dent & Sons, Ltd., London. Price 6s.)

Her book is written in the form of a story, with a slight plot. Little Siona, the heroine, is none other than Myriam Harry herself, as a child. Siona's father, Mr. William T. Benedictus, bookseller and antiquarian and correspondent to the British Museum—a Jew born in Kief—and Mrs. Benedictus, are but thinly veiled pen pictures of the author's father and mother.

Jerusalem of to-day, according to Myriam Harry, "has two distinct faces," one modern and smiling to attract the tourist, the other "gloomy, decadent and strongly reminiscent of the Biblical past". Of suburban Jerusalem she writes: "Cafes and restaurants had been opened at the Jaffa Gate, and the possibility of making a railway to Jerusalem even had been mooted." Most of the inhabitants were Europeans who had left Jerusalem, taking fright at its insanitary conditions, and settled in the suburbs outside its walls.

These European families—the English Consul's household, the Swiss missionary, and the German money-lender—draw foster-mothers for their children from Bethlehem, "that holy town, once the birthplace of that Bread which came down from Heaven to be the living Food of all mankind".

Jerusalem depends largely upon the tourists and pilgrims who "flock thither at Christmas and Easter, *en route* for the various holy places in Palestine," and who spend their money quite lavishly. They come from all parts of Europe—the "Bulgarians with their straw shoes; the Tcherkesses, carrying organ pipes on their chests; the Greeks, wearing white garments like ballet-girls; the Polish Jews in their kaffans; the Persians in their astrakhan fur caps, and the tall Austrians, wearing small peaked hats . . . the Russian pilgrim . . . old men and women . . . their hobnail boots clattering noisily with every step—all bound for the Holy Sepulchre". In consequence, the takings at a shop such as Mr. Benedictus kept would be "a miscellaneous collection of gold and silver coins, paper notes, guineas, Napoleons, Italian liras, clean cheques and greasy roubles, thalers and Turkish medjidi".

The stores intended to cater for the whims and caprices of such a motley crowd were veritable museums. An attendant in smart porter's livery stood at the door of that belonging to Benedictus. The first department "smelt strongly of Russian leather and kvass," and the "piles of high leather boots and sheepskin coats" made the little girl think of the "cold and barren steppes" in the Slav country. "Then came a kind of wide corridor," with the chief cashier "behind his high desk, whilst his underling . . . occupied a place at a table provided with drawers". The walls of "this corridor were lined with shelves

full of guide-books and Baedekers in every language, besides a few up-to-date novels and various European classics, ranging from Dante to Cervantes, and from Racine to Schiller". Both men in this department "spoke French and Italian, Spanish and German". At the further end of the shop was a large space with handsome books in dull gold bindings, and luxurious Persian carpets, where English was spoken almost exclusively, and the stock-in-trade consisted chiefly of "Bibles and prayer-books, copies of the Old and New Testaments and albums filled with dried flowers from the Holy Land". An alcove contained "valuable MSS., Korans, Talmuds, the Syriac Gospels, and ancient rolls of the law". There were other rooms "in which weapons of all sorts were stored—bucklers, shields, monoliths, specimens of pottery, bundles of ostrich feathers, roses of Jericho, bitter apples and mandragoras". The air was charged with "the smell of saltpetre and general mustiness". Another room contained "a picturesque medley of . . . miscellaneous objects, . . . the ruins of an old seraglio, a crumbling platform, a small garden, gone long since out of cultivation, and two arched galleries opening out on to the historical Pool (of Bethesda)".

To supply the tourist and pilgrim requirements, Jerusalemites worked Sundays and weekdays in season. Jews "bent over their benches at work, with their hair twisted up in long curlpapers which dangled over each ear and looked very much like the spiral shavings which fell from their planes," which were smoothing olive wood for binding the tourists' books. They wore "long, greasy kaftans, which flopped round them with every movement, yet never seemed to cause them any inconvenience; and some of them had black velvet caps on their heads, edged with fur," which reminded Siona of a curled-up cat. A few "old women in silk wigs sat together in one corner with their knitting, whilst a dirty little brat crawled on the floor, his ragged trousers revealing skin of very doubtful cleanliness".

Travellers also took away with them for souvenirs "dried flowers gummed on cards, which filled the albums and represented 'the Flora of Judea'". The cards were of forty designs—"Zion was represented by David's harp; Gethsemane by a crown of olives; Bethany by a pierced heart; Siloam by a horn of plenty; whilst three grass crosses with a background of lichen-covered rock stood for Golgotha". All the places "prominently associated with Bible history were provided with equally suitable settings". Each card had "a written description at the foot . . . in three different languages".

Winter, in which tourists abounded in Jerusalem, was a "wild, wet season". Her first sight of snowflakes falling inspired the

author to write: "It is only the angels . . . who are emptying their waste-paper baskets." The German mother's insistence upon celebrating Christmas in the orthodox, northern European way, in a country that is neither Western nor Eastern, gives Myriam Harry the opportunity of writing a sketch inimitable in its delicate irony. Mrs. Benedictus had invited to her party three men who had just returned from America, where they had been pearl-workers. They "had seen the magnificent, extravagantly decorated Christmas trees in the New World," and "smiled at this dwarf specimen, but their wives were puzzled and distressed at the sight" of "the tree bound with chains" and the "black, diabolical-looking cakes". They wondered why the windows were darkened, "and what was meant by those red candles which oozed with blood-coloured drops, and the overpowering smell of hot turpentine diffused from the branches of the tree in the stuffy room". They put it down to witchcraft, and, after making elaborate excuses, "took their leave, all their gestures expressing the most abject apologies".

The sight of the cave in which the Christ is buried in Jerusalem made the heroine of the sketch ask how it happened that the Saviour, who had been born in such squalid surroundings, could have been buried "in a tomb all encrusted with gold and precious stones".

The facility with which people in Jerusalem change their Faith for a mess of pottage gives the author a fine opportunity for biting sarcasm. She tells us:

A bitter spirit of rivalry exists in Jerusalem between the Roman and Greek Churches. Each alike has her own convents, missions and chapels in the Holy City. Each community keeps a careful register of its converts, every one of whom—more especially if he or she represents a brand snatched from the rival Church—is remunerated by a bishlik [6 annas], several yards of calico, twelve red eggs and six loaves of black bread. Consequently, with a due exercise of discretion, one may gain almost a livelihood in Jerusalem by a persistent change of creed.

As for Mrs. Benedictus, she believed that "the Bible was the Protestants' exclusive property and was quite beyond the comprehension of a 'benighted Catholic' . . ." Hell had no terrors for little Siona, because she could not believe that it could really be "so bad as people make out," but felt convinced that "there must be some comfortable corners in it, as there are here, and one can get accustomed to anything".

Of Jews in Jerusalem we get many glimpses. There was the "throng of Polish Jews . . . Clad in their festival garments they sallied forth in pairs, the men in velvet kaftans and fur caps, and the women in crinolines with little aprons of chintz and flowered shawls wrapped around their shoulders. The children walked sedately in

front of their elders, always two and two like a procession of Noah's Ark animals, and looking ridiculously like miniature replicas of their parents". In the Ghetto, "a human mass of rags and filth, . . . all the Jews belonging to Russia, Poland and Galicia were assembled. . ."

In Abdallah, the faithful servitor, the author creates a negro of the type one seldom meets in books written by Westerners. "Standing straight and erect as a cypress, he had a head as round as a ball, with four deep furrows on either side of his flattened nose . . ." He explained to her that these scars were the characteristic marks of his own black tribe, which belonged to the Soudan . . . In the stories of his childhood that he loved to tell, "he drew harrowing pictures of . . . herds of human cattle, who were driven for long months on end across the burning deserts until they reached the great slave-market at Tripoli". Siona was surprised to find that "ink was not made out of negroes' tears, for they were not in the least black . . . just the same as ours—yes, and quite as salt . . . catching a drop on the tip of her tongue." Her kindness established a lifelong friendship . . . between the "Little Daughter of Jerusalem" and Abdallah, the freed negro from Ain-Galaka.

Siona's foster-mother, Ourda, a Bethlehemite, boasted descent from the Crusaders, and even from the Kings of Cyprus and Jerusalem, and "had all the bearing and dignity of a queen. Her brown eyes with their golden glint, and her fair skin, distinguished her from the Mussalmān women of Judea." She was not always placid, however. Thus, when quarrelling with another servant, "with her dishevelled hair flying loosely round her, and her long veil streaming behind her, she looked so repulsive, so exactly like an infuriated ghoul in a picture book, that Siona was paralysed with terror".

Ourda stood staunchly by the family whom misfortune reduced to such abject poverty. "Not being able to buy herself a mourning hat," Siona "blackened a wide-brimmed Tuscan straw with hearth-polish till it shone like a stove-tile," and "trimmed it with some daisies soaked in ink, which she had worn as a white wreath on her last summer's hat".

Siona's first attempt to get into print gave her an extremely bad impression of the Germans. She aspired to be a "Sultana in the world of literature," but her novelette was so revised by Frau Harzwig, editor of *The Hearth*, that she hardly recognised it. All that she thought specially picturesque and striking had been cut out, and her name did not appear at all. It was merely signed "A Little Daughter of Jerusalem". She received five marks (about Rs. 3-10-0)

in postage stamps by way of remuneration, with the remark that as a rule the publication never paid for beginners' contributions. The reader is thankful that the author did not, like Siona, "lay down her pen for good and all," but that she persevered to give us this charming sketch of life in Jerusalem to-day, which has been very ably translated into English.

St. Nihal Singh

Umbrae Silentis, by Frank Pearce Sturm. (The Theosophical Publishing House, London. Price 6s.)

We have, in this volume by F. P. Sturm, one of those books of philosophical, poetical and imaginative musings of which A. C. Benson has given us several; but whereas the musings of the latter author left us in the shadows, those of our present author, though themselves *Umbrae Silentis*, yet point to the "light which lighteth every man".

Here we have the musings of a mind fearlessly soaring into the eternities of past, future and present, of a mind rich in the lore of East and West; the musings of one who in the silent shadows of dusk—or of dawn or of sunset—broods over the rich treasures before him and fain would share them with his fellows, especially with one who brought "roses to the desert". But to none can wisdom be given—the most the would-be giver can do is to lay the treasures of knowledge before others and leave them to gather therefrom the infinitely richer treasures of wisdom; and this the author regretfully found to be the case, for his fellow pilgrim of the roses found no honey in the desert flowers of his friend.

The author is one of those fortunate, but still rare, beings who from childhood are aware of their past incarnations—these indeed were to him such obvious realities that it was only as a boy at school that he discovered others did not possess the same inheritance. This, which was to him knowledge and to most of us is at best an article of faith or a matter of suspended judgment, coloured all his mental, moral and religious outlook on life, and proved the main obstacle to his joining the Church of his Benedictine friend. It also led him to fresh discoveries, and, though he gives us nothing in the shape of an autobiography, one can trace by certain allusions the reading which has brought him to his present position and which will lead him further.

Many sentences in the book have the clear ring of true metal. It is easy to detect, even when an old truth is stated, that we have no mere passing on of an old coin, but one just issued from the Temple of

Truth; to give but two examples: "The deeds of this life are the veils of the next"—"The thoughts of this world are the things of that." Those passages which refer to a life or lives in Egypt are especially interesting, and, amongst others, that referring to "The Temple of the Hand in Ethiopia" makes us wish that he would publish the series of his memories of past incarnations, for we hold very strongly that such a series, told from inside by the actual actors in the successive dramas, would, in the aggregate, form a most valuable contribution to the science of life and be to us wayfarers on life's ocean what a chart is to the mariner.

Before leaving the subject of "The Temple of the Hand" we would thank the author for the gift of his daring utterance: "His heart has turned to stone because he has never sinned," with its wealth of suggestion as to the place of "sin" in the Plan. It is indeed difficult to understand the mentality of that interesting priest who exclaimed: "The Pyramids is natural excrescences, I'm telling ye, and I shall have the greatest contempt for ye, if ye presume to contradict me."

Scattered here and there among the prose musings are verses; we commend to the reader the quaint fancy underlying "The Cry of the Ravens," the suggestion of "The Only Happy Town," the pageant of "To the Angel of the Sun"; and we hope that before long the publishers will see their way to issuing this book in a size handy for the pocket, for it is eminently a book to read and re-read, a book to take into the mazy and quiet shadows of a wood, into the cool shadows of a hill-side, or better still to those of a cliff cavern overlooking the sea, and there to ponder on the musings of one with such a wide and sane outlook on life, until we too "free the God who sleeps" within us.

A. L. H.

That Other World, by Stuart Cumberland. (Grant Richards Ltd., London. Price 10s. 6d.)

Mr. Stuart Cumberland, whose name is well known in most parts of the globe—for he has visited many of them—as a thought-reader of remarkable success, has given us a book containing numerous examples of his excursions into the realms of Spiritualism, Clairvoyance, Palmistry, Spirit-Photography, etc., and the conclusions which he has drawn from them. These conclusions are of a nature very unfavourable to the spiritual origin of the phenomena observed; indeed, to quote the writer: "I have never yet in any land, or with any medium or adept, discovered any alleged occult manifestation that was not explicable upon a perfectly natural basis,"

and apparently the "natural basis" in most of the cases with which Mr. Cumberland has been concerned, was fraud, or at least so it is claimed—sometimes on what, to the mere outsider, appears to be scant authority. Indeed, with regard to these matters the author has, we feel, been drawn on several occasions into making somewhat sweeping assertions; as, for instance, when we are told that "the idea of believers in thought-transference, that they visualise things and that this visualisation is seeable and readable by another" is "sheer phantasy"—which statement may be very final and convincing to Mr. Cumberland himself, but is not perhaps quite so conclusive to the reader, who has no particular reason for assuming that the former's pronouncements on the subject represent the last word! The critic is reminded, all through the book, of that celebrated doggerel written years ago of a well-known character: "I am the Principal of Balliol College: what *I* do not know—is *not knowledge!*" But putting on one side obvious and frankly admitted bias, the book is instructive and interesting—also amusing in parts and useful in drawing the attention of the public to the necessity of exercising ceaseless discrimination and vigilance when investigating in the regions of "paid" occultism. To any student of such things, the mere fact that phenomena are displayed in return for money, destroys their value at once—the merest tyro is aware of the stringency of occult etiquette on the subject, the point being constantly emphasised in books dealing with occult teaching; therefore a volume, likely to be widely read, which forms an object lesson in the deceptions which are to be met with at the public seance, in the rooms of the crystal-gazer and the trance medium, is to be welcomed, not only by those who profess themselves sceptics and scoffers, but especially by others who have reason to believe in the truth and value and importance of the *real* occult phenomena.

U.

Religion and Reconstruction, by the Rt. Rev. J. E. C. Welldon, D. D., and twelve others. (Skeffington & Son, Ltd., London.)

The book before us contains fifteen papers by thirteen different authors, and there is no introduction or other indication to show whether these contributions have been especially written for this publication or whether they have been gathered together from actual addresses or sermons with a view of obtaining for them a wider public. We must confess that we found this lack of introduction very annoying at first, but it has since been borne in upon us that this total absence of bias in presenting these essays to the public is probably most wise; for in religion and in politics it would be as hard to find

an unbiased person as it seems to have been for Diogenes to find an honest man !

Here, then, we face addresses by twelve clergymen and one layman—the latter is Frederick C. Spurr, and the former include the Bishops of Chichester (C. J. Ridgeway), of Norwich (B. Pollock), of Lichfield (J. E. Kempthorne); the Deans of Manchester (J. E. C. Welldon) and of Worcester (W. Moore Ede); for the Roman Catholic Church there is Monsignor Pooch; for the Nonconformists, the Rev. F. B. Meyer and the Rev. W. Orchard of the King's Weigh House Chapel. The subjects include "The Church and a New Nation," "The Church and Socialism," "The Unity of Christendom," "The Passing of the Child," "The Preservation of Family Life," "The Church and Education".

Most of these subjects are treated with direct, simple earnestness, and with a desire to co-operate with others of differing views, in order to obtain the ideal in that England "after the war" which all hope will be so different from the England before the war. We cannot but wish that these authors would meet in Conference (with such others as would make the representation of each Church equal) and publish a statement on each of these subjects signed by all—in this way doing the preliminary elimination of unessentials necessary for joint action. These papers show abundant evidence both of the widespread desire for unity and co-operation, and of a great similarity in aims and ideals.

We should like to touch on Monsignor Pooch's "The Passing of the Child," a statistical essay in which the author seems to ignore the fact that the birth-rate is not only in human hands, but also in the hands of God, and that we do not yet know the laws which regulate it in Time; in the earlier days of machinery in the West, the birth-rate increased rapidly; it may now be resuming steadier proportions.

Many English people who have been absent from home for years (and, may we add, a large number of Theosophists) have lost touch with modern Christian thought, and are unaware of the broad, liberal attitude of mind and of belief prevalent among Christians of all denominations at home. To such we would earnestly recommend this book, a perusal of which may show them that present-day Christianity is a living religion worthy of serious and sympathetic study, steadily progressing towards the goal set it by its Founder.

A. L. H.

BOOK NOTICES

Health and the Soul, by Rupert Gauntlett (Theosophical Publishing Society, London. Price 4d.), deals with Magnetic Healing, or, in other words, the treatment affecting the body through the Soul, which "acts as the receiver, storehouse and radiator of the vital forces which pour into our world from the Sun". A very helpful and practical little book. *The Women of Serbia*, a lecture by Fanny S. Copeland (The Faith Press, London. Price 6d.), is of special interest just now, when Serbia—arisen as from the grave, invincible—looms large in the public eye. So little is known of Serbian history, or even if she has a history at all, that it is entirely unexpected to hear of a strong, well developed civilisation from the tenth to the fourteenth century, which was destroyed by the Turks at the fatal battle of Kossovo in 1389. During this period the women stand out prominently, looked up to by the nation as types of heroism, honour, purity and greatness of every kind. In fact there is no phase of her history in which the Serbian women have not played a prominent part. All through the lecture there is a strong feeling of poetry; the many stories have a poetic tincture, with the wild flavour of their own mountains; there is an attraction of romance, of chivalry, that makes one want to know more of such a country; and one has a longing to read the Serbian poetry which "is a wonderfully complete mirror of Serbian history". Altogether the subject is worthy of much wider treatment. *Redeeming the Time*, a Sermon by the Archbishop of Canterbury (The Faith Press, London. Price 6d.), was given at an annual gathering of the members of the University of London in Westminster Abbey. From its inception in 1907, the annual sermon has been preached by a succession of prominent and learned clergy. This sermon of 1916 deals in masterly and statesman-like fashion with the causes and probable results of the War. *The Religious Spirit of the Slavs*, three lectures by the Rev. Father Nicolai Velimirovic (Macmillan & Co., London) on Slav Orthodoxy, Slav Revolutionary Catholicism and the Religious Spirit of the Slavs, deals in a very broad-minded and liberal spirit with the different aspects of the Christian religion, more especially with that of the Eastern Orthodox Church, of which the lecturer is a priest. The third lecture, in particular, shows the inherent spirituality and the "Panhumanism" of the Slav nations.

THE THEOSOPHIST

ON THE WATCH-TOWER

FROM Java—whither our brother Jinarājadāsa has turned his steps—comes a message of “love and reverence” in its Annual Theosophical Convention. The good friends there would like a visit from their President, and curiously I have never yet been in the Dutch East Indies. Yet it is a profoundly interesting country, as I know from reading and as friends have told me, with many traces of the Indian colonisation. We have, in the Library here, some very remarkable specimens of the heroes of the *Mahābhārata*, as conceived in Java. There must be, I think, some special symbolism hidden in the strange forms.

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Rangoon also sends words of affectionate greeting, of “loyalty and devotion,” from the Burma Theosophical Convention and also from the Conference of those who meet in the name of the STAR. How near and dear are the ties between those who feel a common Hope, and rest on an unseen Strength. Amid the misery and the bloodshed, the heartbreak and the slaughter, how fortunate are we who know that the world is cradled in the Everlasting Arms, and who hear the tender whisper: “It is I; be not afraid.”

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The great experiment I mentioned last month, of the Satyāgraha movement, has failed, for, as its leader said: "I miscalculated the forces of evil in India." The absence of any clause in the Rowlatt Act that could be broken forced the movement from passive endurance of suffering into active breaking of laws selected for the purpose, with the object of forcing the Government to retaliate by imprisonment. The Government took no notice, as the breaches of law were unimportant. But the sad and inevitable result of the example set of deliberate law-breaking by the educated, was that predicted by me last month:

While the motive of the true Satyāgrahi is spiritual, his action is mistaken; his character will improve through his high motive, but his method, of subjecting his civic conscience to the dictation of another, is mischievous, and gravely increases the danger of general lawlessness, already threatening Society in every country, for his example may be appealed to, however unfairly, by the apostles of violence, as justifying their breaches of the law.

The forecast, most unhappily, proved true, for outside the danger of ordinary mob unruliness and violence, the "apostles of violence" asserted their sinister presence, and ere long the Government publicly stated that it was face to face with "open rebellion".

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It is unfortunate that very many do not believe in the seriousness of the outbreaks, and consequently merely look on sullenly. I feel sure that if they realised the reality of the danger, they would rally round the Government, for though wrongful repression has deeply angered the educated classes, they would, if they believed that there was danger to the British connection, rally round the Government almost to a man. At least in all districts where there is no disturbance, Government might go out of its way to show trust and confidence in the people, and it might also, in such districts, shut its eyes a little to over-harsh criticism of its actions. Where there is violence of a serious kind, Government must meet it sternly; the more

reason to be wisely gentle, where there are no signs of rioting.

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All over India, however, there should be quiet preparation for the possibility of disorder, so that at the first sign thereof it may be checked. I have therefore suggested the formation of Committees of Public Order, that might carry out some or all of the following suggestions :

1. To organise bands of young men ready to help in maintaining order, wherever and whenever necessary.
2. To contradict alarming rumours and exaggerated statements, likely to cause panic.
3. To spread the idea of the responsibility of each citizen for the preservation of the public peace.
4. To hold classes for the reading and explanation of news, showing the dangers of lawlessness, as exemplified in the conditions prevailing in Russia and Central Europe, in consequence of the Bolshevik propaganda.
5. To advocate co-operation with the Government in the preserving of peace, the checking of panic, the avoidance of all friction between the different classes and creeds of the community, and the promotion of friendly feeling among them.
6. To report promptly to the proper authority any case of harshness, oppression, or unnecessary roughness, on the part of soldiers, police, or subordinate officers, so as to prevent popular irritation and resentment, and to give to the people the sense of security arising from the presence of trusted citizens, ready to listen to complaints and to redress wrongs in an orderly way.

It is probable that the Committees may never be actually called upon to help in the preservation of order, but they can do much towards preventing friction and quieting the public mind. Moreover, their very existence will have a tranquillising effect. It is better to prevent violence, than to put it down when it has actually occurred. Besides, the King's Government has a right to expect that all good citizens—however much they may object to its present form—will rally round it when its very existence is challenged, just as the educated classes sprang forward to defend it when the War broke out in 1914. That generous impulse, so spontaneous

and so cordial, was chilled by rebuff, and the effect of that repulse has not yet passed away from the hearts then wounded. But strong and firm, below all passing angers and resentments, is the loyalty of the educated classes to the union with Great Britain. It is the greatest asset of the Empire, its surest support, and the worst crime of the Anglo-Indian press and of the anti-Indian propaganda in Britain, is the flouting of the English-educated class, the doubts cast on their fidelity, the slurs recklessly flung at them. The desertion of the educated Indians would sound the knell of the British Empire.

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From Santiago, South America, comes the sad news of a great loss sustained by the Rama Arundhati Lodge in the passing away of its President, Ana Huguet. She left her body in December last, having been President of the Lodge since its foundation, sixteen years ago. The present President and Secretary write of her with deep and loving gratitude, and say that the heart-disease which caused her death began in her girlhood, and was aggravated by her hard work for Theosophy. "Till the last," they write, "her vigorous mind was sacrificed in honour of the doctrine she professed with incomparable devotion." May the Light Eternal shine upon her, and her rest in the presence of the Masters be as joyous as her mortal end was peaceful.

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A most fascinating scheme has been worked out by the Heads of the National Colleges in Madras, and exists at present in squares and oblongs of variously coloured papers on a carefully drawn plan of the ground lately purchased by the Society for the Promotion of National Education. The squares and oblongs represent University buildings, colleges and hostel cottages, and the whole represents the idea of grouping together the separate Colleges of Agriculture, Commerce, and Teachers' Training with attached High School, into a single Residential University, in which each shall form a Department. The advantages will be very great,

for there will be created a society of highly educated men among whom the students will grow up in happy companionship in an atmosphere of culture, gentle discipline and true patriotism, outside the City itself amid country surroundings—an ideal not yet realised in modern India. The concentration of work will much lessen expenses; the life will be simple, and Indian in its character, taking from the West its valuable literature and science, but not adopting its luxuries and heavy cost. It will be staffed and controlled by Indians, many of whom have had University education in England, and will also have the services of such India-loving foreigners as Messrs. Arundale, Pearce, Cousins, Kunz, and myself. The love-tie between the races will be strengthened, while the control and direction will be in the hands of Indians, as is right and just in India.

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The Training College for Teachers—which has been hospitably housed by the College of Commerce, will be the first moved, and its buildings will at once be begun, so that it may re-open in July in its own quarters. The money needed is collected, all but Rs. 4,000. It is a remarkable testimony to Mr. Arundale as an educationist, that his training of teachers has inspired the band of young men with enthusiasm for their noble profession, and that in the new students coming in July, there are men who do not seek the aid always given to would-be teachers, a stipend to cover their expenses. The teaching profession had come to be regarded as a poor opening for youths of talent, and the Government found it necessary to offer stipends in order to attract men to be trained as teachers. We had to follow their example for the first year, but now young men of promise are coming forward, eager to be trained—men of good family and social position, who will help to restore the profession to its ancient status in India. I understand that the psychological department, to be opened in July, is the second if not the first attempt in India to utilise the scientific methods adopted in Europe and in America. The University

has been fortunate in obtaining a highly trained young doctor, now in the service of the Government, whose salary for the first year has been subscribed. We hope much from him in the bringing into touch of the western and eastern systems of medicine, so that the University may help in the uplift of the Āyurvaidik and Unāni systems.

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The whole plan being completely laid out, we can build the required accommodation piecemeal, as we collect funds. The transfer of the whole of our scattered Madras work will only cost rupees one and a half lakhs—a sum so easy to give by the rich, and so difficult and toilsome for us to collect. No fairer gift could be made towards the uplift of India than this rearing of a fraction of her youth in an atmosphere of religion, loyalty, patriotism and true brotherhood. By the cottage system of hostels, Hindūs, Muslims, Pārsīs, Buddhists, Christians, can all live side by side, following their own respective customs, but sharing in a common life. Little did we think, when we founded our humble Society for the Promotion of National Education, that it would expand with such marvellous rapidity, and in a fashion so healthy and so strong. May it found many other such Universities in various parts of India, centres of true piety, learning, patriotism, and devoted service of the Motherland.

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We receive from the Theosophical Educational Association of America a preliminary announcement of a Teachers' College, established in Hollywood, Los Angeles, near Krotona. It begins with a quotation from Mr. Arundale :

The time has come for members of the Theosophical Society to join in rendering one more important service to the great religions of the world and to the cause of universal Brotherhood, by the establishment of a Theosophical College.

It then proceeds :

Recognising as one of the laws of this evolutionary cycle, that any given purpose can more easily be accomplished through an organisation devoted wholly to that object than by individual effort,

we have organised the Theosophical Educational Association in America and are now attempting to build up a Theosophical College. Realising also the great difficulty its teachers and students would encounter if the system of training were incomplete, the Association decided to undertake to build its own educational movement in all its grades from kindergarten up to and including a University as one whole, and thus be able to establish its own standards of graduation as all Universities do.

The opening of the Teachers' College is a preparatory step to establishing a Theosophical University with its accompanying colleges and schools. Those who will graduate from these departments will know something of the Origin and Goal of Life, and thus be far more useful in helping to solve the great problems now confronting the world.

In the November of last year, I drew attention to the preliminary syllabus of this College. A building has now been rented, and the Teachers' College is to be put on a working basis. The Association begins with a Teachers' College, because "we need a Teachers' Training College in order to build among teachers and parents the New Ideals of Life which the New Era is bringing in". It briefly states some of these Ideals, which they hope to establish through the Teachers' College :

Non-sectarian religio-ethical teachings ; an intuitional discriminative power with which to meet each need in life ; to weave into the studies in Religion, Philosophy, Science, Law, Art, Vocations, Health and Healing, and all other studies of the knowledge of the laws of Nature ; to unfold the great power of unselfish service and to make opportunity for Initiative.

A school was established by Mrs. Alida de Leeuw—who is now working among us most successfully in India—and she gave it over to the Association when she left America. The Corresponding Secretary of the Association is the well-known and devoted Theosophist, Dr. Mary Weeks Burnett.

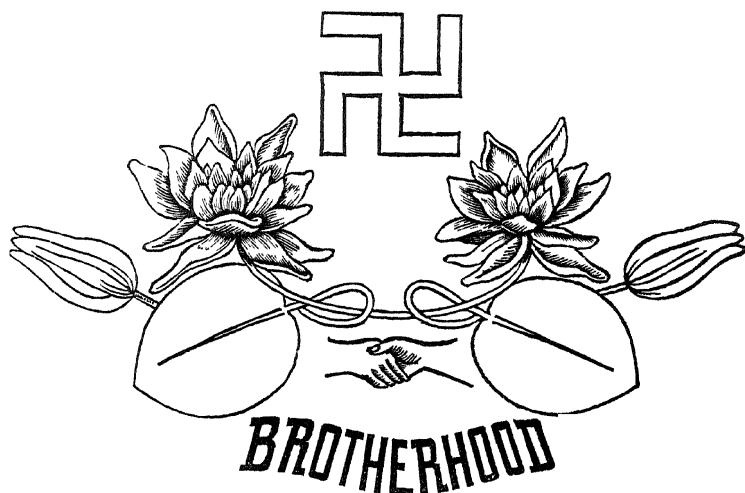
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Another communication, which shows how much Theosophical thought is working along educational lines, reaches us from Baroness Melline d'Asbeck, whom many of our readers know through her writings in *THE THEOSOPHIST*, and her visit to Adyar for the study of Samskr̥t. Before she left Holland

in 1915, she became one of the founders of the Amersfoort International High School for Philosophy, mentioned in these Notes in November, 1918. A Université Synthétique has been begun in Nice, through the efforts of Count Prozor and Professor Grialon in collaboration with herself, and a first series of lectures is being given. In Switzerland, as noted in the Annual Report of the T.S. for 1917, a project was discussed for starting an Ecole Synthétique, but the idea has not yet descended from the mental world. However, Mme. Erath, the President of a Geneva T. S. Lodge, has been seeking to draw it down, and Baroness d'Asbeck was to put the plan before a Committee on the 14th of March last, in the Institut Jean-Jacques Rousseau. Much interest is being taken in the proposal by M. Pierre Boret, the Director of the Institut, the celebrated pedagogical institute of Geneva. A very strong body of Professors, Artists, Physicians and Clergymen, as well as men filling important public positions, others doing useful social work, and several members of the Swiss T. S., has been formed. It should do fine work, judging by its personnel, and while it is independent of the T.S., it is penetrated with Theosophical ideals. I heartily wish it success.

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It is practically settled that I shall leave for Europe in May, and shall travel via Marseille to London. If M. Leblais and other Marseille Theosophists will keep an eye on the passenger lists of steamers leaving Bombay on the 10th, 17th and 24th of May, they will probably see my name on one of them. I shall be travelling through, without any stay in France at that time, as the Deputation of which I am one must reach England as soon as possible. I shall, of course, cable when the date is definitely fixed.



HUMAN LOVE

By H. PISSAREFF

For beings who only know two dimensions there exists the terrible sexual question ; for human beings there exists the question of love.—
P. OUSPENSKY in *Tertium Organum*.

WE often hear nowadays of the very small value people attach to life. What can be the meaning of this? It means that life might comprise things of high value, if different conditions had not depreciated it and rendered it uninteresting and unattractive, calling forth a complete indifference to it, a desire to part with it. Hence—the epidemical suicides that are causing a general terror in our days. Among other reasons, which I am not going to touch on for the present, this loss of the value of life proceeds from the fact that in the past century we have got into the habit of considering life exclusively from its physical point of view. And this habit

has left such deep traces in the consciousness of the modern educated classes, that the consideration of life in all its complexity has been entirely abandoned.

Besides the physical standpoint—certainly the most visible and comprehensible for the average mind—life still contains great depths and heights entirely ignored from the materialistic standpoint. Materialism either terms the least sign of super-physical consciousness “mystical” or dismisses it to the realm of pathology, declaring proudly that the only objects it admits are those which can be precisely measured. But surely there is nothing therein to pride oneself upon? Quite the contrary. Owing to the fact that the attention of people has so long been exclusively fixed upon the lower plane of life, modern consciousness is closed to the sense of the higher life, becoming so intensely simplified and flat, that people of a finer sensibility become subject to a terrible sadness, even a disgust of life itself.

In close connection with this state of consciousness stands the degradation of the whole level of man’s creative capacity, so painfully expressed in everything: in public activity, in literature and art, and most of all—it being the crowning of the psychical side of humanity—in love. I mean love in its widest sense, in all its aspects and manifestations; but to-day I particularly wish to dwell upon the love between man and woman.

A consistent materialist can admit no other principle at the foundation of the world’s order except the mechanical principle; consequently all human ethics are from his standpoint *only the natural product of gradual development*; hence the simplified and merely physical consideration of sexual love, which I consider to be one of the indirect causes of the epidemic increase of suicides among young people.

If the life of the Universe is not ruled by moral principle, then, in truth, *all* is justifiable—down to depravity. And we

are witnessing how the most beautiful, the most luminous of all human feelings, the longing to give oneself, one's strength and all the tenderness of one's heart to the loved one, is being transformed into the "sexual question," the poetry of life changed into a simple problem of physiology.

One of Vladimir Salavieff's articles has an interesting definition of love. I am quoting his words from memory, but I do not think I am mistaking the sense of his interpretation. He says that the solitude of man, his aloofness from all the rest of the world, is but temporary. I may add: in order to help him to acquire *self-knowledge* and *self-definition*. This solitude, maintained by man's selfishness, by the vivid sensation of his being the centre of all which is *not* himself, is that which builds up a strong wall between himself and the rest of the world. The breaking down of this wall is a difficult thing; much strength is needed to break even an opening in it. But the great power, the great flame which can burn down this wall, separating us from the rest of the world, is the love between man and woman.

Those who have loved with a true love know of the deep change thus effected in the very depths of the human heart, as this solitude is done away with and another life flows into ours in a mighty life-giving flood. Man's heart, till then closed, joyfully expands, its chords exquisitely vibrating in a glad response, as his best abilities, till then unknown to himself, attain to their full bloom. Whosoever has loved, has gone through this great experience; and to him the testimony of those who know cannot sound as vain words, when they say that as selfishness is thus abolished and the solitary life blends with that of the universe, a great illumination and a great happiness flood the human heart.

This experience is precisely that *superphysical side of love* which is left unperceived by the consciousness that only recognises two dimensions, as this can only grasp the

physiological side of love—and yet that is but a part of an immense whole. Beyond that part there is a whole world of sensations, subtle experiences, pure joys, deep inspirations of the soul, a luminous awakening into the higher worlds. What we vaguely call heaven, paradise, is nothing else but the blending of the separate life with the limitless life of the universe, the fusion of the limited consciousness with the limitless consciousness of God or the Great All. Human love consists of this blending—through the loved one—with the Great All, joined to the physical passion. Nowhere does the complexity of the human being—in the two struggling sides of his nature—show itself as vividly as in human love. And nowhere does the hidden aim of this complexity express itself as clearly: the raising of the animal up to the human, the transfiguring of the human into the divine.

All those who have witnessed the drama of the human soul in its upward trend through the different stages of development, know that the higher a man rises, the dimmer grows his lower pole, as his divine principle, his hidden being, shines forth in vivid beauty. Only in times of decline and barbarous morality can such stress be laid upon man's animal side, giving it the cynical exposure we are witnessing at present. But our higher principles, those that are divine, cannot accept this, and that is why we see such disgust, anxiety, loss of self-respect and of the value of life. We have outgrown the elemental innocence of the animal and can no more with impunity stoop to its level. In the eyes of materialists the only aim and justification of love is the necessity for the continuation of the race, but this does not by any means comprise all the manifestations of love. There is something else, something which does not proceed on the physical plane, which forms the most precious side of human love: the inner spiritual interchange which takes place on the higher planes between the two lovers.

A young Russian writer, Ouspensky, has a most interesting page concerning this subject in his new book *Tertium Organum*. He says:

Art can see further than the average human sight, and therefore it alone has the right to speak of some sides of life, among which is the question of love. Art alone knows how to approach love, art alone knows how to speak about it.

Love has always been, and is, the chief subject of art. This is quite comprehensible; for here all the currents of human life and all its emotions meet. Through love man comes into touch with the future, with eternity, with the race to which he belongs, as well as with all the past of humanity and all its future fate. In the contact of the sexes, in their attraction towards each other, lies the great mystery of life, *the mystery of creation*. The relation between the *hidden* side of life and its *visible* one, i.e., the manifestation of *real* life in our *seeming* one, stands out particularly clearly in this eternally treated, analysed and discussed—and as eternally misunderstood question—the relation between the sexes. Usually the relation between men and women is considered as a necessity, called forth by the necessity of the continuation of mankind upon earth. Birth is the *raison d'être* of love from the religious, moral and scientific standpoint. But in reality creation does not exclusively consist in the continuing of life, but first of all and most of all in *the creation of ideas*. Love is an immense power which produces ideas, awakening the creative capacity in man. When the two powers contained in love shall meet—the power of life and the power of idea—then will humanity *consciously* move “towards its higher destinies”. For the present, art alone is able to sense this. All realistic discussion concerning love always sounds coarse and flat. Nowhere is this difference between the deep “occult” understanding of life and the superficial “positive” one as vividly expressed, as in the question of love.

In another part of *Tertium Organum* its author says that love from the occult standpoint is exactly the same as from that of art, i.e., a *psychological phenomenon*, which sets the finest strings of the soul into motion and sound, manifesting as in a focus the higher powers of human nature. At the same time it is just through *this* side of his life that man comes into contact with something *vast* and of which he himself is a part.

For two-dimensioned beings who live on a flat surface and only move along two directions—*production* and *consummation*, there exists the terrible “question of the sexes”; for human beings there exists the question of love.

Love is the individualisation of a feeling directed towards a definite object, towards *one* woman or *one* man. No other can replace the loved one.

The "sexual feeling" is an unindividualised feeling; here every man at all suitable, or every woman more or less young, will do. Love is an instrument of *learning*, it brings people closer together, disclosing the soul of one to the other and giving them thereby the possibility of looking into the soul of Nature, of sensing the influence of cosmic powers.

Love is the sign of *race*.

It is a means of perfecting the race. As in one generation after another people *love*, i.e., as they seek for beauty, feeling, reciprocity, they elaborate a type that seeks love and is *able to love*, an evolving type, one that is ascending. When generation upon generation of people come together at haphazard, without love, without beauty, without feeling, without reciprocity, out of motives *alien to love*, out of personal interest, or pecuniary advantages, in the interests of "business," or "household questions"—they lose both the instinct of love and the instinct of selection. Instead of love they elaborate the "sexual feeling," and uniformity does not serve selection or protect and improve the kind, but on the contrary, ruins it. The type decreases, degenerates, both physically and morally.

Love is the instrument of *selection*.

The sexual feeling is the instrument of *degeneration*.

Analysing the bearing of modern consciousness towards the question of love, Ouspensky observes that science, which declares that the only aim of love consists in the preservation of the human species, at the same time gives no explanation concerning the reason why the powers put into humanity for the attraction of one sex towards the other, are given to it in such an immeasurably greater quantity than is needed for the given purpose. But a small fraction of all the love put into humanity is utilised for the continuation of the race. Where, then, does the chief quantity of this power go to? We know that nothing can be lost. Now if this energy *exists*, it must *pass* into something. "Into a productivity *in all directions*," answers the writer; and he asserts that *all creative ideas* are the result of the energy springing out of the emotion of love.

History confirms this daring conclusion. We know that at times of the greatest prosperity of art and its loftiest

creations, what we may call the collateral power of love, *i.e.*, the great superfluous power which attracts the two sexes towards each other, to which the above-named author refers, always so gave a full expression of high emotions, effervescence, new ideas and daring dreams, which became the source of inspiration to human activity. *

While on the other hand, in times of the decline of morals, when the emotions of love grow paler, causing a decrease of the motion of life and its attractiveness, the source of spiritual creation languishes, art decreases, literature degenerates. We are witnessing all these symptoms at present. They are being ascribed to outward causes. But this is a wrong idea. In free and well-fed Australia we see the same phenomenon.

Here we once more come to the fundamental question concerning the mode of contemplating the world: *Materialism* or *Idealism*?

The privilege of materialism, according to the opinion of the majority, consists in the *precision* of its knowledge. But even if this were so, it still remains to be seen whether the positive side of this precision is able to remove its negative side? It may be observed that the result of this precision is all the splendid culture of the nineteenth and twentieth centuries. But the aim of culture is not splendour, but the *happiness* of people. And who shall dare to assert that it has brought this happiness to people?

If we let our consciousness pass through the narrow section of exclusively materialistic interests, we shall see that positivism has in fact made our consciousness very precise; but at the same time a vast space of the universe, whence the human soul draws its inspiration, has been hidden from us; and without this inspiration the soul is doomed to death and cannot live. But that is not all; in limiting thus our consciousness, in its very precision, positivism has, at the same time, made it *incorrect*; for when the world's events are

considered through a section, all proper dimensions and correlations are lost and the attention is involuntarily and exclusively directed to that small section through which man, his own *self*, his personal emotions and tastes, become the centre of the universe. Selfishness grows, personal experiences acquire a morbid acuteness and an exaggerated significance, self-love and personal sensibility attain to immeasurable dimensions, while at the same time the capacity to realise *what others feel* is atrophied. Owing to this, the living strings of mutual sympathy and trust break, the right understanding of another soul vanishes, and in their stead we see *pessimism and moral solitude*.

The surest means of contest with this mood of degeneracy—unfortunately widespread among our young people—is the *development and strengthening of the emotion of love*.

All our bearing towards our neighbours, towards the members of our own family, our companions and acquaintances and, perhaps most of all, towards the loved one, must indispensably be considered in the light of conscious moral culture. In a man's love for a woman, or a woman's for a man, in a strong focus as it were of light, *all* the emotions of love come together. In the rays of this light man is for a time transfigured: he grows handsomer, braver, deeper, more noble under this reviving influence, his understanding is clearer, his compassion deeper. This expansion and embellishing are inevitable in a man in love; but this kindling is but of short duration and is quickly extinguished, for we are as yet incapable of loving constantly with a *perfect love*.

Why does a person in love grow handsomer? Because the light of Divine Love is shining through him, and in this light lies the mystery of all beauty, both earthly and heavenly. It is the same light that shines in the righteous and the saints, only that their flame burns more vividly and does not vanish as it does in the case of those

who are not perfect. We need but remember Francis of Assisi, John of Damascus, and Father Zossima (in one of Dostoïevsky's works). Artistic writers, who can see further than most people, describe those saints as luminous and ever lovingly open to everybody and everything. Saints are like lovers, only that they are in love with God and the beauty of His Creation.

These are but different stages of love, and the higher and more disinterested it is, the more enduring and fuller is the happiness of the lover. The name of "blessed" has not been established in vain. The soul of the nation, which creates its language, recognises the great mysteries and alludes to them in analogies.

Moralists do not at all grasp this law of inheritance from the highest source in human love. Confounding animal attraction with human love, they put a slander upon man, for as soon as he rises above the animal-state *he can no longer sin against the law of his soul without a feeling of shame and heavy discontent with himself.*

Now, it is not the moralists or moralising ascetics alone who are to blame for this confounding of the question of love, but even such luminous minds as Count Leo Tolstoy's. When he comes to touch those questions in his novels and essays,¹ he too repeats the same slander against man. He tries to divide what is *indivisible*, taking the physiological side of love, and setting all the light of his immense talent to shine upon that alone; but all the invisible flame of love, all its enormous psychological tenor, the exalted tremour of life, the long scale of human emotions, beginning with the ardent burning up, to the bright tears of rapture, all the inspiring and heroic power of love—what does he do with it all? No wonder that this disfigured, artificially created picture of love impresses him as "law".

¹ *The Kreutzer Sonata, Sexual Lust, and others.*

I conclude with the words of the author of *Tertium Organum* :

The flame of love consuming humanity is the *flame of life*, the flame of *eternal renovation*. Moralists would gladly extinguish this flame, which they do not know what to do with and which they dread, feeling its power and might. And they try to extinguish it, not realising that it is the beginning of all If ideas are born in the light coming from love, then this light must come from a *great flame*. And in this constant flame in which all humanity is burning, the powers of the human spirit and genius are elaborated and refined.

We can endorse those ideas as answering to our Theosophical ideals.

H. Pissareff

PRISON REFORM IN AMERICA

By E. M. GREEN

AMONGST the many phases of work that the National Civic Betterment League is organising, is the important one of Prison Reform—important for very many reasons, but mainly in its moral effect on the prisoners, which is the point I want to emphasise. As a matter of fact prisons should not exist at all in their present condition, and some day men will see the utter futility of the whole system ; but that is not yet.

At present they are very costly to the State, when they should be self-supporting, and they do not accomplish the end for which they were instituted. Punishment is supposed to improve a delinquent, but under existing circumstances, prisoners invariably deteriorate mentally and physically, by repression and coercion, and for lack of right moral training. A very large percentage return to prison, proving the inadequacy of the system in every way. The man is not bettered ; indeed the contrary is the result ; and recidivism means further expense to the State and greater degradation to the prisoner. Of course law and order must be maintained, life and property must be protected ; but in punishing the offender what is the attitude taken towards him ? Seldom one of improving him and showing him his place and rights in the community and his position as a citizen, thus teaching him the need for respecting the rights of others as he desires his own rights to be respected. Far more often, indeed invariably, the man is the object of revenge—often vindictiveness—and he is also contemplated with a large amount of fear ; the main idea

being to shut him up and punish him with some kind of echo of Dr. Diedling's harsh words—"work him hard and work him long".

Fancy yourself in like circumstances; would *you* be filled with remorse and repentance, and have all sorts of beautiful ideas of "making good" on your release? Certainly not; your one idea would be that you were a most ill-used person and that you would take good care some day to "get even".

It is a strange thing that people who shut a man up through fear are not much more afraid of him when he comes out again, for half the punishment meted out to men is instigated by fear and brutal instincts. The old theory, not yet abolished by a long way—"make the punishment fit the crime" regardless of the individual—belongs to past ages and should be put with other useless lumber. What did solitary confinement, the "straight jacket," the dungeon, etc., etc., result in? Why, it intensified evil and made men bitter and revengeful. In one case, where a man had had the gill of water and piece of bread, the ration for twenty-four hours in the "cooler," he shrieked: "I'd murder a man for a piece of bread; and don't forget it, I'll make 'em pay for all this, I'll get square yet, believe me." That man was certainly far more to be feared after having been put in the "cooler" to "meditate upon his sins" than before he was sent to prison. People are slowly beginning to awake to the fact that a prisoner is a human being like ourselves, in fact our brother; and a noted prisoner once said to me: "Go and tell the world that we are human after all."

There are a few fine men to-day who are strenuously trying to make the world understand the awfulness of all these present conditions; let us see to it that we stand by and give them all the help we can. Surely it is our duty to aid in every way, both from a moral and economic point of view. It certainly can never be right to stand idly aside and allow

another human being to be tortured and starved, to be placed in such conditions that disease shall slowly waste away his body or cause him to lose his mind or his sight, which has occurred again and again. The man has his karma to work out; but what about the karma we are storing up for ourselves by countenancing these barbarities, and who can tell what opportunities of service he is letting slip by unheeded?

How many of us realise that there are 16,000 prisoners released each year in the United States, coming out revengeful and incompetent to earn an honest living. These prisoners drift back into crime, corrupt their associates, and return to prison, a continued burden on the taxpayer. Can anyone conceive a more disastrous and wasteful policy? Wastage of men, wastage of money. And yet how few will take the trouble to gauge all this! All that the ordinary man in the street thinks, is that if a man transgresses the law and *gets caught*, he deserves all he gets. It savours mightily of the old Pharisee and not a little of the ostrich.

It would be well to remember that temptation comes to us all, sometimes in a gross way, sometimes very subtly. Who can say: "I never fall"; "I never give way to temptation." One may never steal or murder in the flagrant way which causes men and women to be imprisoned; but how many of us remember that a great Teacher tells us that "an evil thought is a crime". We little realise how far-reaching a thought is; it can even be the instigator of murder. There are no truer words than: "As ye sow, so shall ye reap"; and we have need to contemplate these words in all our actions of life, and not least in this matter of prison reform. What are we sowing in this direction? Unconcern and disinterestedness, or help? A community is made up of individuals; therefore, if the community acts wrongly, it means the individual is responsible. People are very apt to leave all things of a troublesome nature to what is termed "they".

Now the question comes : knowing the evil, what can we do to better these conditions ? Mrs. Besant says :

We should not punish our criminals but cure them ; we should not slay them but educate them. We should try and see the very point at which help is needed, and then there will be the wisdom to reform instead of to punish.

Wise words indeed, and which sum up the whole matter. Let us then work for an improved prison system, one based on Brotherhood, not built on any one personality, but on the broad principles of overcoming evil with good wherever we find it, drawing the best out of a man by trying to understand him and the causes of his crimes. Let us get at the root of things, study his mental and physical conditions, environment, training and tendencies. To those of us who are Theosophists such study will naturally be much helped by our knowledge of evolution, and will therefore make us so much more understanding and tolerant. Another form of help is by correspondence, which brings the personal touch with the individual prisoner. Those of us who know the world, its pitfalls, its temptations, and *our own frailty*, can we not send some teaching, some message of hope ? Some sunshine, to a man or woman who has lost touch with or never known human love and sympathy, and thus light the Divine Spark in their heart ? —and don't forget that every man has it, difficult as it may be to find. It will depend on your own magnetism to find it.

When one realises the many hours a prisoner has to think, and then what those thoughts can be, you find that they are only an intensifying of the old ones through reiteration and similar thoughts around him. How little chance for higher thought or of *anything* to teach him the better side of life, which will give him liberty, true liberty, not take it from him !

Correspondence can be and is of the greatest possible benefit to prisoners, but here again discrimination and common sense must be used. Let me say emphatically

that any correspondence of the ordinary trivial kind can lead nowhere, and is to be deprecated in every way. One must remember that one is dealing with a sick mind. One must guard against abuse, against sentimentality, and against deception. There must be judgment and common sense combined with true Brotherhood, never allowing familiarity to overstep courtesy. Ring true, and try and get the true ring from your correspondent. As a rule they are very keen to sense a writer. Let letters be bright and uplifting, not heavy and uncongenial, and try to "put yourself in his place". One has to remember that, as a rule, prisoners are shrewd and keen in all worldly ways, but are as little children upon higher things; and I have seen grown men look in my eyes with the simplicity of a child or the trusting look of a dog, when higher things were being discussed. In Elsa Barker's book, *Letters of a Living Dead Man*, it is said about one on the other side: "He was not good because he was not loved enough"; and this seems so much to apply to so many around us to-day. Let us love more then, and we shall surely accomplish much in our endeavour to lift some struggling brother. Perchance we have had such love given to us for our helping; let us pass it on. Dean Kirchny said to the men at Sing Sing in the presence of many outsiders: "We are all trying to better our lives and to work out the many problems of life, just as you outside are doing; but remember we are handicapped in a way you are not, and what is difficult to you is doubly difficult to us in here. Don't think we have all the vices and you the virtues; there are many fine and noble things to be found behind the penitentiary walls." Shall we not seek them and find them, and give them proper environment and room to grow?

E. M. Green

P. S.—I enclose some letters, etc.

[With this article was enclosed a typical letter written to the author by a prisoner, together with some verses, of no mean merit and of tragic significance, also from a prisoner. We append extracts from another enclosure, a circular issued by the National Committee on Prisons.—Ed.]

THE OLD PRISON SYSTEM

The old prison system was based on the theory that punishment must fit the crime, without regard to the individual who commits the crime, the so-called criminal. Solitary confinement in iron cells, inferior and insufficient food, the lockstep, the shaven head, the strait-jacket, the lash and the dungeon, have been devised to repress the evil in the man. The reverse has been effected. The good in the man has been crushed; the evil intensified by the resentment at the injustice of society. Prisoners, guards, wardens, society, none have escaped the degrading influence.

"I did not go to the Protectory for stealing," stated James Dale, at the meeting of the Mutual Welfare League in Carnegie Hall, on the evening of February 13th, 1916, "but in the Protectory I learned how to steal, and where to steal, and when I got out, I did steal."

"I was not sixteen when, for stealing, I went to Elmira. I went three times before I got enough. Each time I came home feeling that the world owed me a living, and it was for me to collect it."

"Say, Tom, I can tell you one thing," a prisoner remarked to Thomas Mott Osborne shortly after the organisation of the Mutual Welfare League in Auburn prison, "the State of New York has never made anything out of me."

"How did you manage it?" Mr. Osborne asked.

"Well," he said, "I soldiered all I could, and then I destroyed all the work I could get hold of."—"Prison Efficiency," an address by Thomas Mott Osborne, reprinted from the Efficiency Society Journal, November, 1915.)

Charlie was first convicted and sent to Elmira Reformatory as the result of an accident. He felt "not guilty," was hard and rebellious, always in trouble and subjected to every punishment inflicted in Elmira. He grew to hate the man who punished him, and determined to kill him when he got out. He got out, and killed his man. The evidence being weak, he was induced to plead guilty to third degree manslaughter, and was sentenced to ten years in Sing Sing.

In prison he became an expert burglar, and soon after his release from Sing Sing served another term for burglary. While serving this sentence, he was talking over his life with a fellow-prisoner one day, and told how and why he killed the man.

"Say, Charlie, are you sorry you did it?"

"No," snapped Charlie, "you bet I'm not. I used to be, but when you've been in jail as long as I have, you'll find you're not sorry for anything."

THE NEW PRISON SYSTEM

In many States benevolent wardens are extending privileges, and finding the men worthy of the trust placed in them. So far this has developed law-abiding slaves. This so-called "honour system" is a step between the old prison system and the new. The strength of the new system lies in developing men for freedom by placing them in a position of mutual responsibility where they can prepare for liberty.

The Mutual Welfare League, which is the basis of the new system, is an organisation among the prisoners through which they assume responsibility for much of the discipline of the prison. Branches of the League have been organised in Auburn and Sing Sing Prisons, New York State, and the Connecticut State Reformatory. Since the organisation of the League in Sing Sing, the physical appearance of the men is better; their mental condition is better; the output of the industries has increased 21 per cent; dope has been practically eliminated; discipline is better, the number of wounds dressed in the hospital during 1914 having decreased 64 per cent from previous years.

The test of any prison system lies in the men who come out. That the new system stands the test is best exemplified by the statement made by Judge William H. Wadhame, of the Court of General Sessions of New York City, at a meeting in Carnegie Hall, New York, January 17th, 1916:

"I had been examining the men who came before me as old offenders, for a number of months, looking for the man who had come from under the influence of the new system. I thought I had one a month ago, and called him up and said:

'You have just come out of State Prison?'

'Yes,' he said.

'How long have you been out?'

'Four months.'

'Where did you come from?'

'Dannemora' (a prison in New York State where the old system still exists).

I had another shortly afterwards who had been out two weeks and returned to crime. He also came from Dannemora.

Last week I had a third man. I called him up, but he too had not come from Sing Sing (which is under the new system). I have not had one single man come before me for sentence who has come out of Sing Sing since the League was organised.

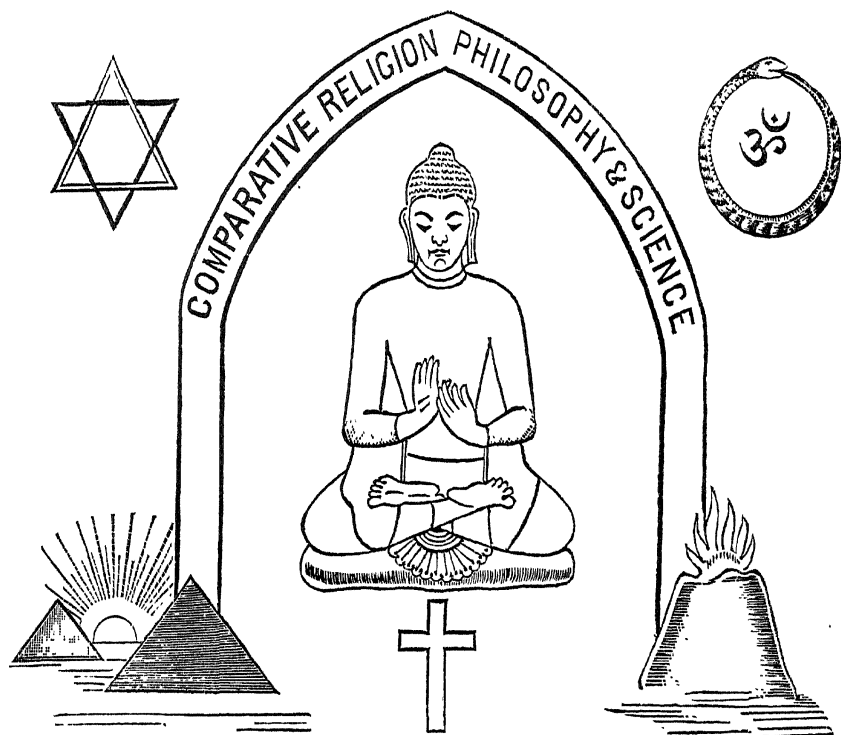
The Osborne or New System is the best insurance against the re-commission of crime."

The causes of crime are many and even to-day are not fully understood. The mental and physical condition of the individual, environment, training and inherited tendencies, are known factors. Further scientific research will disclose many disharmonies in our frail human mechanism which lead to anti-social acts. Scientific methods should be employed to alleviate or, if possible, effect the cure of these defects, and the birth of the unfit prevented by the segregation of those unfit for parenthood.

Prison reform must come from the prisoners. The New Prison System gives the prisoner opportunity for self-expression and responsibility. His efforts must be supplemented by the work of the scientist, by industrial training with wage and academic training, correlated with the industrial. Religious opportunity must also be afforded in the prison, and above all, the ex-prisoner who comes out, determined to make good, needs the friendly aid of the Churches.

The spirit of the new prison system is *brotherhood*. The creed of the underworld is "To be true to a pal". The Mutual Welfare Leagues are developed on this principle; the members are pals, true to one another.

The new system is not built on any one personality, but on the broad principle of overcoming evil with good, of drawing out the best in the man, and through his loyalty to others, his desire to make good, crushing the evil. The motto: "*Do good; make good,*" is surely acceptable to faithful men and women of every creed.



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 53)

II. THE RISE AND FALL OF CIVILISATIONS

IN Fig. 12 we have a picture of the world to-day. In the many lands—north and south, and east and west—live many peoples of diverse races and creeds, and a study of their race-characteristics and customs is one of great fascination. The

study of peoples, so far as their bodily characteristics are concerned, is called Ethnology. We shall be better able to

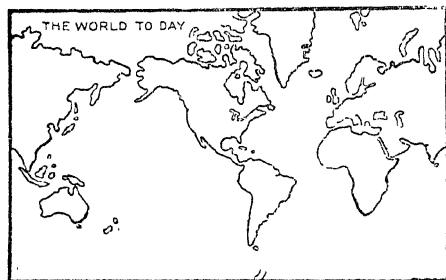


FIG. 12

understand what Theosophy teaches as to the rise and fall of civilisations, if we first study what modern scientific research tells us of the living races of mankind.

The peoples of the world to-day can be classified in many ways, and among them, two are recognised as trustworthy guides. It is found that the shape of the head and the texture of the hair are two fairly safe methods of classification, as they are characteristics that pass on from generation to generation with but little modification. Peoples are first divided into three groups according to their "cephalic index," as either dolichocephalous or long-headed, or brachycephalous or short-headed, or mesaticephalous or medium-headed. The "cephalic index" is that figure obtained when the maximum breadth of the head is stated as a percentage of its maximum length. The breadth in any units, multiplied by one hundred and divided by the length in similar units, gives the index. When the result in any given individual is below seventy-five, he is called dolichocephalous or long-headed; between seventy-five and eighty he is mesaticephalous or medium-headed; and above eighty he is said to be brachycephalous or short-headed.

The second method of classification, according to the texture of the hair, is due to the fact that hair may be woolly

and kinky, or curly and wavy, or straight and smooth. In woolly hair, each hair is flattened like a ribbon, and a transverse section under the microscope is seen to be a flat ellipse. Smooth and straight hair is not flattened out, and a microscopical section shows it to be circular. Wavy and curly hair is midway between the two peculiarities of oval and circular, tending more to the former than to the latter. It is these structural characteristics that make hair either woolly, or straight, or wavy.

These two methods of classification, according to the cephalic index and according to the hair, are summed up in Fig. 13. Broca's classification shows us three main types of

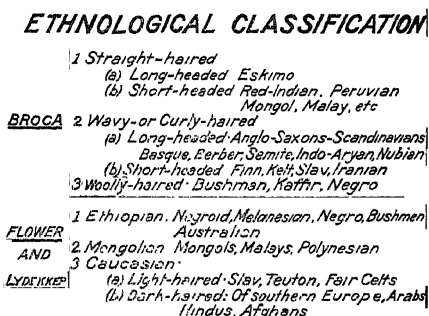


FIG. 13

peoples. No race in all its individuals follows one type only; in each may be found long-headed or medium-headed or short-headed individuals; but one of the three types will predominate, and according to that will be the classification of the race. Sometimes, however, even though the hair will be a sure indication of classification, a race may be so mixed that the ethnologist is uncertain whether it should be labelled medium-headed rather than long-headed or short-headed.

The classification of Flower and Lydekker is but little different, though it takes also into consideration the facial angle, the colour of the hair and skin, and other physical peculiarities

It is noteworthy that both these systems of classification give us in the world to-day three principal types of races: (1) the Ethiopian type, dark-skinned, almost black, with thick lips, head tending to be dolichocephalic, and with black, woolly hair; (2) the Mongolian, with high cheek bones, yellow or reddish in complexion, black hair, straight and smooth, and, in the men, scanty on the face; (3) the Aryan or Caucasian, either white or brown, with hair curling or with tendency to curl, in colour flaxen, brown, black or "carroty".

We have excellent examples of the Ethiopian type in Figs. 14 and 15.¹ The woolly hair, the broad nose and thick lips, are prominent in these peoples. Though these two individuals, chosen as examples of their race-type, are not handsome according to our standards of beauty, nevertheless they are not repulsive. Fig. 14 shows strength and dignity of a kind, while Fig. 15 shows a rugged but artistic modelling that would have delighted the eye of Rodin.

Figs. 16, 17 and 18 give us examples of the second type. We have it in a crude form in Fig. 16, which is that of a Red Indian "squaw" from British Columbia, with her high cheek bones and long, lank hair; and the strong admixture with the earlier type, the Ethiopian, is seen in the peculiar shape of the head. More typical of the second type are Figs. 17 and 18; in the former we have a Red Indian chief of South Dakota, and in the latter a Chinese Mandarin of Peking; the high cheek bones and the smooth, hairless face show us at once to what type they belong.

When we come to the Caucasian races, we have a type nearer to our modern standards of the beautiful. We have two representatives in a Hindu (Fig. 19), and in a dark-haired Irishman of the northern Celts (Fig. 20). In the Aryan or Caucasian races we have probably the highest forms, not only in beauty of structure, but also for quick response to

¹ These two figures are reproduced from *Knowledge and Scientific News*, by courtesy.



FIG. 14



FIG. 15

LEMURIAN TYPES



FIG. 16



FIG. 17



FIG. 18

ATLANTEAN TYPES



FIG. 19



FIG. 20

ARYAN TYPES

external stimuli and high sensitiveness to the finer philosophical and artistic thoughts and emotions.

The peoples of the world to-day have their civilisations; but no nation continues for ever, and the fate of Nineveh and Tyre, of Greece and Rome, will be the fate of all. Some will vanish utterly, leaving hardly a trace; others, like Greece, will leave to mankind a mighty message of the art of life. Something of the rise and fall of civilisations we may know by the study of history, but in historical studies we see the past through a refracting medium of time and tradition, and we can never be fully certain that our conclusions are not limited or erroneous. Yet without the study of the past of humanity, we cannot judge of the present or construct the future, and our philosophy of life cannot be true to fact.

Theosophy opens a new way to study the civilisations that have been, a method in which, for the time, the past is annihilated, and in which written records or traditions need have no part. Difficult as is this subject to expound, yet an attempt must be made, for it is one of the fundamental truths of existence, to which we shall have to refer again and again in the course of this exposition of Theosophy.

In Section I it was mentioned that behind all life and form, as their heart and soul, is a great Consciousness. It is HIS manifestation that is the evolutionary process, and "in Him we live and move and have our being". Of HIM, Theosophists to-day speak as the LOGOS. To that Consciousness there is no past, and what to us has been, is with HIM an event that is happening even now. To the LOGOS, the past is as the present, and the event of each moment of past time is still happening in HIM, is still a part of HIS present Self. Mortal mind can little understand the "Eternal Now"; and yet it is one of the greatest of truths, which, when grasped, shows new values to all things.

Mysterious and incredible as is this "Eternal Now," yet man too may know something of it. Man, the individual, evolving soul, is in truth in the image of his Maker, and what HE is in HIS fullness now, that man will be some day. Hence it is that, by a certain development of faculties latent in the human consciousness, men can touch even now the fringe, as it were, of the Consciousness of the LOGOS, and so, with HIM, see the past as happening even now. It is no picture that passes before the vision of the investigator, no panorama that unveils itself before him, as on a stage; it is an actual living in the so-called past. He has but to select that part of the "past" he desires to investigate, and he is of it, and in it. Does he desire to see the earth before its crust has solidified? Then he lives millions of years ago, and round him is the earth with its seething molten metals, and he can watch what is happening, hear the explosions, and feel the heat and the pressure. And this in no dream condition, but just exactly as he may go into a busy thoroughfare to-day, hear the roar of the traffic, watch the people as they go to and fro, or look up at the sun and the clouds, and note whatsoever thing interests him. Does he desire to hear an oration of Pericles or see a triumph of Cæsar? Then he is in Athens or in Rome; the life of that day is all around him; he hears the musical Greek or the sonorous Latin; he watches the actors in life's drama of those days. The Book of Time is spread out before him, and it is for him to select an event that, to us, has been a thousand years since; and, as he puts himself in touch with the memory of the LOGOS, the past is the present for him, and he may study it with such faculties as he has to-day.

Theosophical investigators, of present and past generations, have thus investigated the past of the earth, by watching the Record in the memory of the LOGOS; and much information, gathered in this way, forms a part of Theosophical

teaching. What they have found in their researches into past civilisations is as follows.

Long, long ago—over one million years ago—the distribution of land and water was as shown in Fig. 21, the dark, shaded parts representing land. We know that the surface of the earth is changing all the time, with here a coast-line slowly sinking, and there new land rising out of the waves ; but how

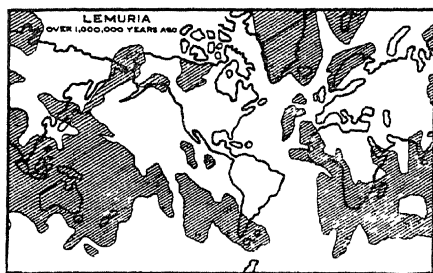


FIG. 21

may anyone know exactly what was the distribution of land and water a million years ago? It is this that is possible; first, by watching the Record, and secondly, by study in the museum of the Adept Brotherhood. The Hierarchy, or the Great Brotherhood, mentioned in the Introduction, has preserved, from the day man began his habitation of the earth, fossils and skeletons, maps, models and manuscripts, illustrative of the development of the earth and its inhabitants, animal and human. To those who, through utter renunciation of self and service of man, earn the privilege, the study of past forms and civilisations in this wonderful museum is of never-failing delight. There, the Theosophical investigator finds models in clay of the appearance of the earth long ago, before this or that cataclysm, patiently constructed for the guidance of later generations of students by the Adept investigators of past civilisations. The maps of Figs. 21-24 have been drawn after survey of the land and water by

watching the Record, and after checking such survey with the globes in the museum of the Brotherhood.

As we look at the map of Fig. 21, we see that most of the land to-day was under the waves then, while most of the land of those days has sunk below the sea, leaving here and there remnants, as in Australasia, and in parts of other continents. The great continent that is seen to extend along the equator, covering much of the present Pacific Ocean, is called Lemuria by the students of Theosophy, the term being taken from the naturalist Sclater, who held to the existence of some such continent, because of the unusual distribution over wide territories of the Lemur monkeys. Even in the days of Lemuria, men peopled the earth, and the Lemurian peoples were of our first type, in Figs. 14 and 15. The Ethiopians and the woolly-haired races to-day are remnants of the ancient Lemurians, with little change of type, except a diminution of stature.

Slowly, as years passed, the configuration became as in Fig. 22. Where the Atlantic Ocean is to-day, there existed once upon a time a continent, which Theosophists, following

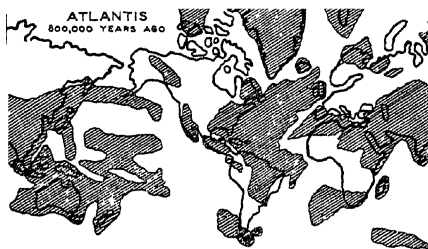


FIG. 22

Plato, call Atlantis. It was on this continent that there arose the second type of the peoples whom Flower and Lydekker have called Mongolians—those with smooth hair and high cheek bones. From their original home in Atlantis they migrated in

all directions, and give us to-day the millions of China and kindred peoples, and the fast-disappearing Red Indians of North and South America.

By the time of the map in Fig. 23, Atlantis and the remnants of Lemuria have changed in outline, and as we come

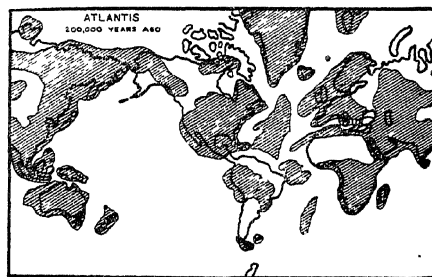


FIG. 23

to the days of Fig. 24, there remains of the once vast continent of Atlantis but a large island in the Atlantic Ocean. In 9564 B.C. mighty convulsions destroyed this last remnant of Atlantis, and the island went down under the sea, creating a huge tidal wave that swept the lowlands of the earth, and left in men's minds the tradition of a vast, devastating "flood". As Atlantis

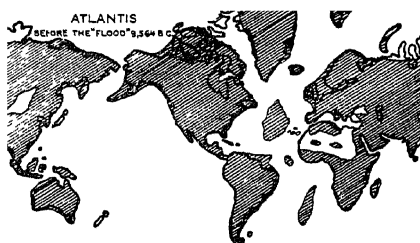


FIG. 24

sank under the waves, other parts of the earth, such as the desert of Sahara, rose up; and what was once an inland sea of Central Asia, became what is now the Gobi desert, and the earth took on more or less its appearance of to-day.

That Atlantis is not a mere myth, is easily seen when we look at Fig. 25. It gives us in outline the bed of the Atlantic Ocean, as mapped out according to deep sea soundings. Round

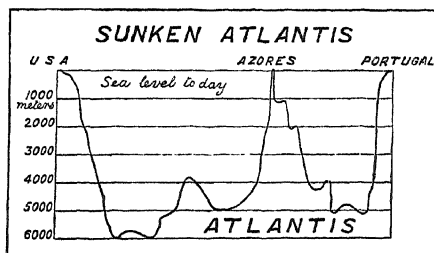


FIG. 25

the Azores, the land does not slope gently down, as in the ordinary coast lands, but descends precipitously; when Atlantis was above the level of the ocean, the present Azores were the inaccessible, snowclad tops of the highest mountain-range of the sunken continent.

Long before the destruction of Atlantis, however, round the southern shores of the Central Asian sea, a new race of men had sprung up, the Aryans or the Caucasians, our third type, of Figs. 19 and 20. Southwards and westwards they spread, becoming Hindus and Persians, Greeks and Romans, Celts and Teutons.

Thus in Lemuria, Atlantis and Asia arose the three races whose descendants people the earth to-day.

Theosophy teaches that the rise and fall of civilisations is not a mechanical development, "a Chequer-board of Nights and Days where Destiny with Men for Pieces plays". Nations come, and nations go, according to a Plan. The LOGOS, from the beginning of human existence, has planned what races, and what religions and sciences appropriate to them, shall appear one after the other, and HIS agents on earth, the Great Brotherhood, carry out HIS plan. It is the Adept Brothers who, using all nature's forces, visible and invisible, direct the evolutionary process throughout the millions of years. In the Brotherhood, for each great Root-race with its definite type, there are

two Adepts whose work is its destiny. One is called the Manu, who directs the physical development of the race, forming the new race-type by modification from that already existing, according to the plan of the LOGOS set before him. The Manu it is who guides the migrations of the race, gives each people its polity, and directs each to do its appointed work. The other guardian of the race is its Bodhisattva, or Spiritual Teacher, who watches over its intellectual and emotional development, and arranges for each people such religions, arts and sciences as shall enable it to play its rôle in the drama written by the LOGOS.

Following the plan of the LOGOS, during that period of time in which humanity evolves on earth, seven great race-types are made to appear, called "Root-races". So far in the evolution of men, only five of the seven have appeared, and of them the first and the second appeared so long ago that they have left no direct descendants.

Each Root-race has seven modifications, called "sub-races". A sub-race has the fundamental characteristics of the Root-race, but it has also some tendency or modification peculiar to itself. In Fig. 26 we have the names of the three

<i>ROOT RACES & SUB RACES</i>						
<i>III LEMURIAN</i>	<i>IV ATLANTEAN</i>	<i>V ARYAN</i>	<i>VI</i>	<i>VII</i>		
4						
5	1 <i>Rimoshet</i>					
6	2 <i>Tlavatl</i>					
7	3 <i>Totipotlan</i>					
	4 <i>Thiraxian/Chinese</i>					
	5 <i>Original Semite</i>	1 <i>Hindu-Egyptian</i>				
	6 <i>Akkadian</i>	2 <i>Aryan Semite</i>				
	7 <i>Mongolian</i>	3 <i>Iranian</i>				
		4 <i>Celtic</i>				
		5 <i>Teutonic</i>				
		6 <i>Future American</i>	1			
		7		2		

FIG. 26

Root-races and their sub-races, whose representatives we have seen in the three race-types already studied. The

Third Root-race is the Lemurian, and its earlier sub-races, the first, second and third, have left no trace at all. Negroes, Negritoes, Negrilloes, and other woolly-haired peoples, represent the later sub-races of the Lemurian Root-race. Hardly ever is a Root-race to be found now quite pure, but though it may have intermingled with other races, usually it still shows its peculiar characteristics.

From the seventh sub-race of the Lemurian, the Manu of the Fourth Root-race developed the new Root-race, the Fourth or the Atlantean. It too has its seven sub-races. Of the first and second sub-races no pure descendants are living, but the skeleton of the "Furfooz man" is a fair specimen of the first, and that of the "Cro-Magnon man" of the second. The Toltec sub-race still remains in the pure Peruvians and in the Aztecs and in the Red Indians. The fourth migrated from Atlantis, and went eastwards, past Babylonia, along the Yellow River into the plains of China. They are represented in certain parts of China to-day by a tall, yellow Chinese race, quite distinct from the seventh sub-race Chinese. The original Semites, the fifth sub-race, have left their descendants for us in the pure Jews, and in the Kabyles of North Africa. The sixth, or Akkadian, were the Phœnicians, who traded in the Mediterranean seas; and the seventh, or Mongolian, was developed out of the fourth or Turanian on the plains of China, and spread, to become the modern Chinese. Two races, the Japanese and the Malays, belong hardly to any special one of its sub-races, having in them the mixture of two or more. With the Japanese especially, it is as though they were a last ebullition of the whole Root-race, as a final effort, before the energies of the race began to subside; and hence they possess many qualities that differentiate them from the seventh sub-race, the Chinese.'

From the fifth or original Semite sub-race of the Atlantean, the Manu of the Fifth Root-race evolved his new type. The Fifth or Aryan Root-race also has its seven subdivisions,

but so far only five of them have appeared. Of the first are the Aryan Hindus, as also are one type among the Ancient Egyptians—that to which belonged the upper ruling classes. The second is the Aryan Semite, distinct from the original Semite, and it has its Aryan representatives to-day in the Arabs and the Moors. The third is the Iranian, to which belonged the Ancient Persians, and whose descendants are the Parsis to-day. Of the fourth sub-race, or the Celts, were the ancient Greeks and Romans; and to it belong their modern descendants in Italy, Greece, France, Spain and elsewhere, as do also the Irish, the Scots, the Welsh, the Manx and the Bretons.

To the Teutonic sub-race belong the Scandinavians, the Dutch, the Germans, the English, and their descendants all over the world. By an intermingling of several sub-races, the Manu of the Race is developing the sixth sub-race, which is called in the diagram the “Future American”. It is now in process of formation in the United States and in Australia. The seventh sub-race is also yet to come, and will in course of time be developed in South America.

The Manu of the Sixth Root-race will develop his future type later on from the sixth sub-race of the Aryan, and thousands of years hence the Manu of the Seventh Root-race will develop his new type from the seventh sub-race of the Sixth Root-race.

Root-races and sub-races play their rôles in the drama of the LOGOS, in order to give experiences to us, HIS children, whom HE sends to be born in them. For that it is, that the Manu brings about differences in his sub-races of colour and other physical peculiarities, places them among mountains or by the sea; for that it is, that the Bodhisattva of the race sends to the sub-races different aspects of the one Truth, in the many religions and philosophies which appear in them under his guidance.

In Fig. 27 we have something of the characteristics of the races, and to understand the significance of the table let us

RACE CHARACTERISTICS

ATLANTEAN	ARYAN
1 | <i>Rimobai-Giants-Mahogany-red</i>	<i>Hindu-Philosophic</i>
2 | <i>Thavatti-Mountaineers-Red brown</i>	<i>Egyptian-Practical</i>
<i>Toltec-Administrators-Copper-red</i>	<i>Aryan Semite-Tribal</i>
4 | <i>Turanian-Colonists-Yellow</i>	<i>Iranian-Poetical</i>
5 | <i>Original Semite-Fighters</i>	<i>Celtic-Emotional</i>
<i>White</i>	<i>Idealistic</i>
6 | <i>Akkadian-Sea faring</i>	3 | <i>Teutonic-Commercial</i>
<i>Traders-White</i>	<i>Scientific-Individualistic</i>
<i>Mongolian-Farmers-Yellow</i>	<i>Future American-Intuitive</i>
	<i>Cooperative-Fraternel</i>

FIG 27

imagine a soul as he is born in sub-race after sub-race, in them all. Starting with a birth in the first sub-race of the Atlantean, what strange experiences he would have as a primitive, giant-like man; and then how different those as a mountaineer, taciturn and hardy, sensitive to changes of sun and cloud. In a birth as a Toltec, in Atlantis or Peru, his life would be as an administrator of some kind in the wonderful patriarchal government that was the glory of the Toltecs; he would have thrust upon his shoulders the welfare of a village or province, would be trained to sink his individuality in some life-work for his fellow men. As a Turanian colonist, he would know of wanderings in search of new lands, of the struggle to tame nature in a new settlement. As an original Semite, he would be first and foremost a fighter, who developed quickness of decision and was taught that his life was not his, but belonged to his tribe. As an Akkad, he would know something of the magic of the sea, the need to sense the psychological moment in the disposal of his wares, and would develop much mental strength in business competition. And then as a Chinaman, a farmer, hardly leaving for a day his ancestral farm, how intimately he would know a few of his village, might share

their griefs and sorrows, and learn much of the inner meaning of life away from the turmoil of war or trade.

Imagine how different, too, would be the soul's experiences in those same sub-races, should he then be born in each in a woman's form, with a woman's duties ; new standpoints and sensibilities would be developed, for the lack of which surely a soul would be all the poorer.

Following the soul's journeyings in rebirths, let us watch his entrance among the Aryans. Surely a life in India would leave an indelible mark on him, giving him something of the Hindu philosophical and detached view of life. Later, in Egypt of old, among its practical and happy people, not given to dreams, he would develop another phase of his nature. As an Arab, born in the bosom of the desert, would not that desert leave an impress upon the soul, in a quick sensitiveness and in the sense of the peopled solitude and the vastness of nature ?

As an Iranian, he could not speak but his thought would take poetical form, and even if he had nothing of poetry in him, a life as an Iranian would put him into touch with another phase of life. Then as a Celt—as a Greek of Athens perhaps—what a new conception of life he would have, believing that the gods are everywhere on sea and on land, that he was descended from them, born to make an art of life, to have as his ideal to know something of everything, and so develop a rounded nature and a health of heart ; or as a Roman, firm in the conviction that religion and the family and the State are one, with his deep sense of law and reverence for it, and a readiness to obey, in order that he might learn how to rule ; or as a Frenchman or an Italian, sensitive and quick to respond to emotions, dazzled by ideas *because* they are ideas, irrespective of material considerations ; or as an Irishman, perhaps a descendant of the Tuatha de Danaan, with his dreams and intuitions, with his exaltations and depressions.

And then born a Teuton, in Scandinavia or England or America—what new qualities would not the soul add to those already acquired? A practical outlook, impersonality through scientific research, conscientiousness through business, and individualism, would he gain; and would not Beethoven, too, and Wagner, and Shakespeare, give him a new message of life?

Of the future sub-race, the sixth, we can already forecast some qualities: fraternal, as in the American conception of the relation of parent and child; co-operative, in combining and merging in business and in the work of material development; intuitive, with an ability to approach anew the world problem, untrammelled by the traditions of the old world, and a delight in sunshine and open air and in all things which bring men together in congregations.

Thus civilisations rise and fall, and develop this or that quality; but the meaning of it all is Reincarnation. They come and go, only to give us training-grounds for the experiences we need life after life. Our Father in Heaven makes them out of the dust, lets them play their part, and sinks them under the waves or destroys them in a fiery cataclysm; but they are all only scenes in the drama which HE has written for us, HIS children, so that by playing well and truly our rôles in them, we may some day be like HIM.

C. Jinarājādāsa

(To be continued)

HINDŪISM: A POLITY BASED ON PHILOSOPHY

By SRI PRAKASA, B.A., LL.B. (CANTAB.), BARR.-AT-LAW

IN ordinary parlance, what is known as Hindūism is classed in the same category as the various Faiths of the world; it too, like Christianity or Islām, is regarded as a religion, a set of beliefs which its adherents profess, and a set of rites and ceremonies and sacraments which its followers carry out in the course of their daily domestic or social life. Unsympathetic students of Hindūism see in it, from the aspect it assumes in certain classes of Indian society, an amalgam of gross and even immoral practices, and of fantastic notions of right and wrong, accompanied by beliefs in all sorts of beings said to be possessed of powers, both good and evil. Sympathetic students and observers, on the other hand, see in the teachings of Hindūism some of the finest expositions of subjective thought, and examples of the most profound and incisive penetration into the deepest depths of philosophical speculation. *Between these two sets of critics come various grades of observers, ranging from travelling sightseers to comparatively careful students, who judge of Hindūism from the Hindūs, and see in India the existence of society in a peculiarly primitive condition, relieved here and there, mainly in the large towns, by the presence of all the amenities of "civilised" life, with Indian ladies and gentlemen in the imitated habiliments and the self-imposed trammels of life as lived in the modern West, from breakfast to supper. As Lord Morley has put it, we see in India a society in all stages from the fifth to the twentieth century.

So much for how others see us. As to how we see ourselves, it is difficult to say. Few of the followers of Hindūism seem to have any clear idea of what they are following. It means different things to different individuals, and no one can point out any particular book, as a Christian or a Mussalmān can do, giving all his beliefs and practices.

In this conflict of opinion and consequent confusion, it would be ambitiously venturesome for anyone to attempt to give an interpretation of Hindūism. Still, it may be worth while that such attempts should be made from time to time. As one such interpretation, it may be permissible, while recognising that every one of the opinions summarised above has a substratum of truth, to think that Hindūism is not simply a set of foolish beliefs and meaningless rituals, nor a system of merely speculative thought, but an attempt at the organising and ordering of human society on the basis of a philosophic conception of the nature of man, of the relationship of man and man, and of the position of man amidst the surroundings of this world and of the next; and to hold that Hindū society of to-day is either a survival, in a degraded form, of an ideal system, or an expression of largely unsuccessful or wholly fruitless, though persistent, efforts to reach an ideal all too high, and far beyond the grasp of the average man.

To this view, Hindūism is neither a religion nor a philosophy, neither animism nor pantheism, but a system of life which recognises that every human being born on earth comes as a child of the ages with countless births and deaths credited to the account of his experience, and is here as a result of what he has done in the past, and for the purpose of doing things which may work off the evil effects of the undesirable in his past and lead him on from life to life, on the endless ladder of spiritual evolution, to the desired goal. To this end every man must fulfil his duty to himself, to society, and to

all those forces that make him what he is. According to this doctrine, man is not a newly-created soul, but is placed time after time, in accordance with his own inmost nature, by the laws of Karma, in circumstances that are most suitable for his self-development and self-realisation. The performance of his duties—however humble—properly and honestly, will ensure better and better opportunities at every stage for an ever-nearing attainment to that condition which the human heart has longed for, in all ages, as the more or less vaguely conceived *summum bonum*, the condition of perfection and final emancipation from all limitations.

In this scheme of things there is no room for the belief in the so-called equality of man, a patently false and artificial belief, evolved by the modern West despite the most obvious fact that no two beings are actually equal in any of Nature's manifold endowments: shape, size or sex; health, strength or intelligence; and that no artificial "equality of opportunity" can undo Nature's indelibly stamped mandate. Hindūism, therefore, starts with the basic principle of the inequality of man; and while in no way desiring to put artificial checks in the path of any individual towards his self-improvement, it exhorts every one, as far as possible, to adhere to his own duties and functions, *assigned in accordance with a scientific scheme of communal organisation*—and organisation necessarily means division of duties—to perform these well, and to await the arrival of other occasions with confidence—for they are bound to come—wherein there will be every possibility for the taking up of other duties and functions and for wider and fuller self-improvement and self-development.

Thus Hindūism has psychologically divided society into four classes, to fulfil the four great functions of life: of the priest and teacher; of the warrior and protector; of the merchant and industrialist; of the manual worker and general

helper or servant. Briefly, this division ensures all departments of the world's work being done without that rancour, that ferocity of blind competition, the excess of which makes life an unmitigated curse. As Hindūism does not recognise that the individual is for the world, but holds that the world is for the individual, wherein he is to find scope for his work and his self-manifestation, it has divided the individual's life into four natural stages, paying every possible regard to both physiological and psychological demands: the stages, namely, of the student and the learner; of the householder and the man of affairs; of the public worker, retired from self-benefiting competition, and in a position to keep on other-benefiting co-operation; and of the recluse and ascetic, thinking mostly of his and of humanity's spiritual welfare. Just as Hindūism prescribes different duties to different castes (with appropriate livelihoods and rewards for each), so it prescribes different duties for the different stages in the individual's life. Unlike Buddhism or Christianity, Hindūism does not content itself with enunciating a few standing precepts and injunctions in the nature of universal rules of conduct holding good at all times and in all circumstances, but says, in detail, that the duty, the conduct, varies with variations of time, place and circumstance. This may be regarded, by the hasty, as a compromise with conscience; but it is really the only rational thing to do, if one's Faith is not to remain a mere faith, without any application to practical life, a set of beliefs professed for the mere purpose of professing them, a solemn farce or a pious fraud so far as the affairs of daily worldly life are concerned. Hindūism is not only for the unworldly life and the unworldly-minded: it recognises that the duties of this life are as important as those that conduce to the happiness of the next; rather, indeed, it holds that the two are inseparably connected, and that the right performance of the former leads to the latter; and Hindūism demands,

above everything, that man must fulfil his duties, however humble, however disagreeable and painful even. Thus it has really not one set code of "morality" for all, but different sets of "moralities" or, better to say, "duties" for different persons and different conditions. This is the strength of Hindūism. It will not preach to the soldier on his way to battle: "Turn thy right cheek when thy left is smitten"; but it will say to him instead: "Therefore fight, and turn not back from the field, but strike strongly for every righteous cause." It will not say to the householder: "Give away thy last coat to the beggar and come and follow Me"; but it will say instead: "Earn wealth in the lawful ways, and minister to the needs of wife and children, parents and guests, and all dependents." It teaches only to the recluse what Christianity or Buddhism, as commonly explained and understood, seeks to teach to all and in all circumstances, and because of which a Christian's or a Buddhist's precept and practice can never go together, however noble-minded and conscientious he may be.

Hindūism thus seeks to ensure a full life to all, desires every man to go through all appropriate experiences in this life, and to reserve to the next birth and the next, all such experiences as he could not have in this. It seeks that all individuals should live in an organised and ordered society, in harmony, and with as little mutual friction and competition as possible. Now this is feasible only if, for the majority, birth itself ensures a profession and society recognises his status for and in such profession; while, at the same time, due provision is made for exceptions and changes from one to another "caste" or "class" and profession—in which respect there has undoubtedly been great loss and degeneration in the entire fold of Hindūism.

Hindūism, it is obvious, cannot flourish on the basis of one life only: recurring births and deaths, and the inexorable demands of the law of karma, *i.e.*, physical causation—the obtaining of the fruits of one's deeds—these, together with the

fact of a few main kinds of different temperaments and aptitudes, form the fundamentals of Hindū life and polity. These, indeed, are philosophical and psychological conceptions—not merely ethical and idealistic—and on these is raised the fabric of Hindū society, and the Hindū Faith and practices. Its main purpose is to ensure to every individual his place in the scheme of things; to ensure that the work of society will proceed with as much harmony as possible; that all shall fulfil the duties assigned to them and look to the fruition of their efforts in the other, if not in *this* life; that, for all, the ultimate goal is the same, and that all shall reach it sooner or later. In its real, fundamental principles, it makes no false pretensions: it prescribes no impossible duties; it knows the limitations of human nature and fits its teachings to these; it sees that life's complicated work requires men for all departments, and so looks down on no work, though it does not pretend to bolster up any false notions of the equality of man, and does not insist that persons with very different habits of living must sit together at table—though, it must be confessed freely, the practice of Hindūs in this respect, at the present day, as also in respect of intermarriage, has passed far beyond the bounds of reason. Its conception is truly socialistic and not crudely democratic: it wants all to do their work and get their wages—in various and varying forms—and, if its fundamental principles were duly observed, it would obviate, and indeed make impossible, the present great excitement about depressed and non-depressed classes. Above all, it preaches that none shall abuse his position; that none shall look down upon another; that all shall regard one another as elder or younger brothers and kinsfolk, for all are working for the same goal on different rungs of the ladder, all helping to keep the wheel of life going steadily; that none shall arrogantly show off his wealth or strength or wisdom; that all shall use whatever special gifts they possess, primarily for the rest of

human kind and secondarily for themselves, "eating only the remains of the sacrifice," as the *Gīṭā* says ; that the learned shall give his learning to all, himself living in poverty, and not misuse it by bartering it for money, or employing it for the deception or the overpowering of less subtle intellects ; that the soldier shall defend the State and the hearth and home, not only of his own family but of all within reach, against internal and external aggression, and shall not use his strength to bully the weak and amass fortunes by violence ; that the wealthy shall live simple lives themselves and use their wealth for the public good ; and that the worker in the field and on the wayside shall do his work with honesty, and not employ his undoubted individual physical strength and the strength of numbers to overawe society and plunge it from time to time into social anarchy.

Look whichever way we may, Hindūism is, above everything, a scheme of social life, a polity, based on certain fundamental philosophic conceptions of the nature and the duties of man, in this and in the after-life ; on the desirability of, as far as possible, eliminating unregulated competition and introducing organised co-operation into life ; on the indispensability of the fulfilment of all the functions of life ; on the urgent necessity for various persons to do their various tasks, at various stages and in varying circumstances, according to varying standards of duty and morality. Hindūism, in short, is not a mere belief, not a mere faith, not a fixed ritual, not a religion in the ordinary sense, but fundamentally—firstly and lastly—a polity, a social organisation based on philosophy and subjective science ; and its proper name, as such, is not Hindūism, but "Vaiḍika Dharma," "Scientific Religion," or "Mānava Dharma," the Duty of Man.

Sri Prakasa

LEO TOLSTOY

By F. HADLAND DAVIS

THE Kaiser's dentist, in a series of articles in *The Times*, described his impressions of the German Emperor, while Sir J. M. Barrie in *The Daily Mail* has playfully satirised those rather absurd effusions. Leo Tolstoy has had many biographers, but a dentist is not among them, for Tolstoy never went to a dentist. And this is fortunate, for the ideal biographer is not the man who can extract teeth but the man who can write with keen insight and critical discernment. Such a biographer is Mr. Aylmer Maude, who has recently written *Leo Tolstoy*.¹

To-day we realise only too clearly that Russia has failed Great Britain and her Allies. We have discovered that the "Russian steam-roller," that was going to thunder from Petrograd to Berlin, was not a powerful engine of war, but a toy in the hands of political schemers, many of whom were receiving German pay. The Tsardom has fallen, never to rise again, but in its place a greater terror reigns—the terror of the Bolsheviks. It has been said that Tolstoy was the Rousseau of the Russian Revolution. Thousands have followed Lenin and Trotsky because, holding fast to the teachings of Tolstoy, they desired peace at any price, and despised patriotism and Government institutions. Instead of forming a brotherhood of men, they brought bloodshed. As a religious reformer Tolstoy was a failure. He preached the Sermon on the Mount, and

¹ Methuen & Co. Price : 8s. 6d.

in Russia that Sermon was drowned in the turmoil of Revolution. Tolstoy failed. Russia failed; but the end is not yet. Out of the mud of chaos the flower of peace and true liberty may yet spring.

W. D. Howells wrote :

If Tolstoy is the greatest imaginative writer who ever lived, it is because, beyond all others, he has written in the spirit of kindness, and not denied his own personal complicity with his art . . . He comes nearer unriddling life for us than any other writer.

As a matter of fact Tolstoy was a long way from solving the riddle of life. He made an honest attempt to do so, but he who cannot find the way of peace himself cannot bring peace to others. His turbulent egotism was a stumbling-block. He had followed Christ, but he had not found Christ within him. On his deathbed he cried: "This is the end . . . I give you only this advice . . . besides Leo Tolstoy there are many other people in the world, and you attend only to this Leo . . ." Those words sealed his splendid failure. He had given up much—his wife, his property, his social obligations, but he had not renounced his ego. "Attend only to this Leo" is the cry of an egoist. How widely it differed from the last cry of Pope Leo XIII: "Rest all in Christ." Anna Seuron, a governess in the house of the Tolstoys, has made many shrewd observations. She tells us: "Like a ruminant, he (Tolstoy) swallowed and threw up and re-swallowed his ideas, and those around him—especially those who came his way—suffered from this cud-chewing process." They did, and the whole of Russia is suffering from what may be described as a meal of indigestible ideals.

Leo Tolstoy was born on August 28th, 1828, and lived at Yasnaya Polyana, the family estate where he spent most of his life. His eldest and favourite brother, Nicholas, claimed to possess a secret by which all men would become happy, all would become what he described as "Ant-Brothers". The

children organised a game of Ant-Brothers, which, Tolstoy tells us,

consisted in sitting under chairs, sheltering ourselves with boxes, screening ourselves with shawls and cuddling against one another while thus crouching in the dark . . . The ideal of Ant-Brothers lovingly clinging to one another, though not under two arm-chairs curtained by shawls, but of all mankind under the wide dome of heaven, has remained the same for me. As I then believed there existed a little green stick whereon was written the message which could destroy all evil in men and give them universal welfare, so I now believe that such truth exists and will be revealed to men and will give them all its promises.

Tolstoy's childhood was a happy one, notwithstanding "his sensitive, introspective nature". He tells us that "the impressions of early childhood, preserved in one's memory, grow in some unfathomable depth of the soul like seeds thrown on good ground, till after many years they thrust their bright green shoots into God's world". He was conscious of his unattractive appearance. He writes in *Childhood*:

I imagined that there could be no happiness on earth for a man with so broad a nose, such thick lips and such small grey eyes as mine. I asked God to perform a miracle and change me into a handsome boy, and all I then had and all I could ever possess in the future, I would have given for a handsome face.

For a short time Tolstoy joined the army, and it was well that he did so. It resulted in his tremendous indictment of war and all pertaining to it. A fellow-officer has thus described him:

How Tolstoy woke us all up in those hard times of war, with his stories and his rapidly composed couplets! He was really the soul of the battery . . . When the Count was away, when he trotted off to Simferopol, we all hung our heads. He would vanish for one, two, or three days . . . At last he would return—the very picture of a prodigal son! Sombre, worn out, and dissatisfied with himself . . . Then he would take me aside, quite apart, and would begin his confessions. He would tell me all: how he had caroused, gambled, and where he had spent his days and nights . . . He was so distressed that it was pitiful to see him. That's the sort of man he was. In a word a queer fellow, and to tell the truth one I could not quite understand. He was, however, a rare comrade, a most honourable fellow, and a man one can never forget.

Tolstoy's animal passions were strong, and his desire for women was his greatest temptation. Unlike James Hinton he never glorified sexual intercourse. He despised his weakness, and wrestled with it bravely. In Tolstoy's Diary we find that failing repeatedly described. The lines burn with a struggle between carnal desire and the aspiration of the spirit. We read:

How dreadful it was to me to see the trivial and vicious side of life! I could not understand its having any attraction for me. With a pure heart I asked God to receive me into His bosom! I did not feel the flesh . . . But no, the carnal, trivial side again asserted itself, and before an hour had passed I almost consciously heard the call of vice, vanity, and the empty side of life. I knew wherein that voice came, knew it had ruined my bliss! I struggled against it and yielded to it. I fell asleep thinking of fame and of women; but it was not my fault, I could not help it.

We read in the Diary that Tolstoy desired "to merge into the Universal Being," and on another occasion we find him thinking about Cossack girls and lamenting the fact that his left moustache was thinner than his right one. How little Rousseau had to confess; how much Tolstoy! The one was merely emotional and timid whenever he thought of women; the other, more warm-blooded, governed by fiercer fires, plunged into the vortex of lust. With satiety came repentance and scourgings and cries to God. We see this spirit-tortured man laid bare in his Diary, while in Rousseau's *Confessions* we marvel more over his timidity than over his pale and faded follies. Tolstoy's love for Aunt Tatiana was strong. She knew his weakness, but never rebuked him. After a night spent with women he would return to her. "By old habit," he writes, "we would kiss each other's hand; I her dear, energetic hand, and she my dirty, vicious hand."

Tolstoy was devoted to children. He played with them and told them stories. He carried on his shoulder one child whose lungs were delicate, and continued his fairy-tale as he walked along. Had Shakespeare been familiar with one of

Tolstoy's schools, he would never have written about the schoolboy in the way he did. Thus Tolstoy describes one of his schools :

No one brings anything with him, neither books nor copy-books. No homework is set them. Not only do they carry nothing in their hands ; they have nothing to carry even in their heads. They are not obliged to remember any lesson, nor any of yesterday's work. They are not tormented by the thought of the impending lesson. They bring only themselves, their receptive nature, and an assurance that it will be as jolly in school to-day as it was yesterday.

Tolstoy believed that *freedom* is indispensable in successful education. "No child," he writes, "should be forced to learn what it does not want to, or when it does not wish to." He was of the opinion that schools based on compulsion supply "not a shepherd for the flock but a flock for the shepherd".

When Tolstoy was thirty-four he jotted down in his Diary: "Ugly mug! Do you think of marriage? Your calling is of another kind." It undoubtedly was, but at the time he made this entry he was in love with Sophia Andreyerna Behrs. In September, 1862, he proposed to her and was accepted. Before the marriage took place Tolstoy showed his future wife the Diary where his follies and prayers and denunciations were recorded. "To the girl," writes Mr. Maude, "this revelation came as a great shock ; but after a night passed in weeping bitterly, she returned the book and forgave the past." Like Hardy's Tess she possessed a noble and generous heart.

The married life of the Tolstoy's seems to me to contain far more tragedy than the married life of the Carlyles. Tolstoy's wife has been bitterly attacked, especially by Tchertkof ; but if we examine the evidence carefully, we find that the attack is based upon spite and prejudice. No genius should marry, for no genius appears to be capable of conforming to a rational mode of living. The outside world is staggered by his brilliance and his wisdom ; his family circle is no less staggered by his childish petulance and by his many irritating foibles.

Considering that the Countess married an exceptionally wayward genius, I think that no woman under the circumstances could have been a more devoted wife and mother. Tolstoy made a good start, for at the commencement of his married life he was like any other rational husband. He writes: "The new conditions of happy family life completely diverted me from all search for the general meaning of life." We have an amusing description of Tolstoy playing duets with his sister.

He used to find it hard to keep up with her in playing long pieces with which he was not quite familiar, but when in difficulties he would say something to make her laugh and so cause her to play slower. If he did not succeed by this ruse, he would sometimes stop and solemnly take off his boots, as though that must infallibly help him out of the difficulty; and he would then recommence with the remark: "Now it will go all right!" We hear, too, of his playing the guitar and singing passionate love-songs; and he was always strongly moved by vocal or instrumental music well performed.

Could anything have been more domestic? Unfortunately a good husband seldom makes a great man, as the world values greatness. Tolstoy was not born to play duets to his family, but to play music that all the world could hear.

The Russians regard Tolstoy as their greatest author, and his *War and Peace* his greatest work. He was a worthy successor to Pushkin and Gogol, a more brilliant genius than his contemporaries—Turgenev, who paid so generous a tribute to Tolstoy's work, and the morbid but clever Dostoyevsky. This masterpiece contains some 600,000 words, and he received about £75 per printed sheet of 16 pages. The Countess not only nursed her own children, with two unavoidable exceptions, but she also taught them Russian and music, up to the age of ten. In addition she made their clothes. "Besides all this," writes Mr. Maude, "she copied out the whole of *War and Peace* by hand, some seven times over, as her husband revised it again and again during its composition." In his forty-fifth year he began *Anna Karenina*, and it was not until 1898 that he wrote *Resurrection*.

In Tolstoy's *Confessions* we read :

There are strong-winged ones who, drawn by carnal desires, descend among the crowd and break their wings. Such am I. Then they struggle with broken wings, flutter strongly, and fall. If my wings heal, I will fly high. God grant it.

Tolstoy was not content to be a great writer. He saw, as Buddha saw, the futility of life as most people live it. He sought a way of escape for himself and others. He plunged into the sacred literature of the East. I do not picture him reading it quietly in an armchair, but feverishly hunting among the pages for the treasure of wisdom that should bring peace to the world and peace to his own turbulent soul. Everything, including his literary work, was forgotten in his search for spiritual happiness. The Countess was a warm admirer of her husband's genius, and because she appreciated Tolstoy as a great creative artist she could hardly be expected to approve of what seemed to her a wanton disregard of the gifts the Gods had so lavishly showered upon him. It seemed to her that her husband was wasting his time in studying religious matters and in posing as a religious reformer. She writes :

Lyovochka (Tolstoy) is always at work, as he expresses it; but alas! he is writing some sort of religious discussion. He reads and thinks till his head aches, and all to show how incompatible the Church is with the teaching of the Gospel. Hardly ten people in Russia will be interested in it, but there is nothing to be done. I only wish he would get it done quicker, and that it would pass like an illness! No one on earth can control him or impose this or that mental work upon him; it is not even in his power to do so.

Turgenev was of a similar opinion, and though he never ceased to praise Tolstoy as a novelist, he strongly disapproved of Tolstoy's new interests, and frequently expressed his disapproval. Turgenev wrote to a friend :

I, for instance, am considered an artist, but what am I worth compared with him (Tolstoy)? In contemporary European literature he has no equal . . . But what is one to do with him? He has plunged headlong into another sphere: has surrounded himself with Bibles and Gospels in nearly all languages, and has written a whole heap of papers.

Unfortunately for the Countess and those who admired his work as an artist, these religious interests continued to absorb Tolstoy's attention to the end of his life. There was not a little irony in Tolstoy's religious work. He set out to find peace, to found a brotherhood of men; and in attempting to do so brought discord into his own home and perhaps paved the way for the state of chaos in Russia to-day.

It was at this time that Tolstoy became what the worldly-wise would describe as a "crank". He wore the garments of a peasant. He tilled the soil, became an ardent vegetarian, renounced smoking, and wrestled with the difficulties of bootmaking. Mr. Maude writes: "I knew a man to whom Tolstoy from charity gave a pair of the boots he made, and who had worn them, and I asked him what he thought of the boots. 'Could not be worse!' was his emphatic reply." The Countess regarded these exertions of her husband as playing at being Robinson Crusoe. It seemed to her, as it would have seemed to any other sane person, almost a crime that Russia's greatest writer should employ his precious time in log-splitting, lighting samovars, and making atrocious boots—"excellent," writes the Countess, "as a rest or change of occupation, but not as a special employment". Happily she possessed a sense of humour. Occasionally the Russian Robinson Crusoe amused her, and she writes, recalling a Russian proverb and having expressed her disapproval: "Let the child amuse itself as it likes, so long as it doesn't cry." Tolstoy, like so many men of genius, was often a child, and he cried a good deal, not for the moon but for ideals he could never reach, and in his attempt to gain them he made others cry too. The Countess had good reason to be displeased with her husband at this time, but she rose above his petty weaknesses. She writes to him:

All at once I pictured you vividly to myself, and a sudden flood of tenderness rose in me. There is something in you so wise, kind, naive, and obstinate, and it is lit up by that tender interest for

every one, natural to you alone, and by your look that reaches straight to people's souls.

One evening, after Tolstoy had been manuring a peasant woman's land, he entered the dining-room without having changed his clothes. The ladies found the smell so unpleasant that they resorted to the perfumed smoke of burning pastilles. Tolstoy laughed at this performance, and said: "Smoking out the unclean spirits with incense! You would do better to come and work with us; then there would be no need of this smoking-out!"

Tolstoy's opinion of women seems to have been little better than that of the average German, as described with such destructive humour in *The Pastor*. He regarded Woman's Rights as "astonishing nonsense". Her real work, he thought, was to bear children. "Within my memory," says Tolstoy, "woman's fall—her evasion of duty—has begun, and within my memory this evasion has been, and is being more and more practised." I wonder what Tolstoy would have thought of our "Waacs" and "Wrens" and lady land-workers. He writes:

Every woman, however she may dress herself and whatever she may call herself and however refined she may be, who refrains from childbirth without refraining from sexual relations, is a whore. And however fallen a woman may be, if she intentionally devotes herself to bearing children, she performs the best and highest service in life—fulfils the will of God—and no one ranks above her.

Of a woman wearing a ball-dress he writes: "It simply terrifies me, and I want to call a policeman and demand protection against the danger, and have it removed!" Tolstoy was constantly changing his views, and these rapid changes must have been a sore trial to his puzzled disciples who ran panting behind him. In 1886 he extolled prolific mothers. In 1890 he wrote: "No aim that we count worthy of a man . . . can be attained by means of connection with the object of one's love (either with or without a marriage rite). On the contrary, falling in love and connection never facilitates, but always

impedes, the attainment of any worthy aim . . . Again : " Instead of getting married and producing fresh children, it would be much simpler to save and rear those millions of children who are now perishing around us for lack of food for their bodies, not to mention food for their souls . . ." It is just as well to bear in mind that Tolstoy had thirteen children, and that the propagation of his later views, as expressed in *The Kreutzer Sonata*, mock the law of Nature and are insults to his wife and to women generally.

W. T. Stead, who was interested in sex questions, visited Yasnaya when Tolstoy was beginning *The Kreutzer Sonata*. Mr. Maude writes :

On the last evening of Stead's stay there was a romp in the large upstairs room which served the Tolstoys both as dining-room and chief living-room, and after a while Stead, who happened to be chasing the eldest daughter, Tatiana, managed to catch her and, feeling tired, thought to finish the romp by going on his knee and kissing her hand ; which he believed to be an accepted Russian practice. It was soon evident that something was amiss. The family departed bedward without bidding him " good-night " and, after Stead himself was in bed, Tolstoy, having followed him to his room, entered with a Bible in his hand, looking very grave, and showed him the passage : " If thy brother sin against thee, go shew him his fault between thee and him alone : if he hear thee, thou hast gained thy brother." He intimated that Stead had committed a serious offence. The latter assured Tolstoy that he had meant no harm, had not dreamed of making love to the girl, and had merely intended the salute playfully. After a while Tolstoy accepted this explanation, gave Stead a brotherly kiss, and went away.

Poor Stead ! Had he not been familiar with the eccentricities of genius, it is probable that the world would have missed at least one issue of the *Review of Reviews* !

When Tolstoy promulgated his theories in regard to non-resistance, renounced his obligations as husband and father, tried to distribute his property, and refused to accept remuneration for his literary work, it is not to be wondered at that the Countess found the situation almost intolerable. Behrs writes of the Countess at this time :

She has been the closest witness of all his spiritual sufferings, and in general of the gradual development of his thoughts, and in

consequence has again and again had to suffer on her husband's account. She has involuntarily developed a dread and abhorrence of his teaching and its consequences. . . . The saying—"Between two fires"—fails to describe her position between her husband's spiritual sufferings and demands on the one side, and the impossibility, with her views and for the sake of the children, of submitting to those demands on the other. . . . On one occasion she said to me, with tears in her eyes: "It is hard for me now; I have to do everything, whereas formerly I was only his assistant. The property and the education of the children are all in my hands. Am I blamed for attending to them and not going about as a beggar? . . . He has forgotten everything for the sake of his teaching!"

In 1901 the Holy Synod launched against Tolstoy a decree of excommunication, and the decree produced a tremendous sensation. It brought, as well as much anger, fresh demonstrations of love and sympathy. At about this time Tolstoy's health failed him. He was so near death that he said to his daughter: "The sledge was at the door, and I had only to get in and go; but suddenly the horses turned round and the vehicle was sent away. It's a pity, for it was a good sledge-road, and when I am ready to start again it may be rough."

The next time Death came for Tolstoy the sledge-road was rough indeed. He was worried with the making of a will. Tchertkof detested the Countess and lost no opportunity of sowing seeds of dissension between husband and wife. It was Tchertkof who was largely responsible for the making of a will that was arranged with almost criminal secrecy. Tolstoy left all to his daughter the Countess Alexandra, and apparently withdrew the royalties on his early literary work which his wife had previously enjoyed. The whole affair was a miserable business, and I believe at the last, Tolstoy was ashamed of the part he had taken in it—the mean thrust at his wife who had served him so well. Conscience goaded him. He was restless, bitter, angry. He suddenly left home with a doctor and one of his daughters. He went away to find peace. His wife only saw him when he was unconscious. He—or was it Tchertkof?—kept her out of the sick-room, she who had most right to be there. He

passed away in a station-master's house. In death he caused more trouble, more labour to his fellow men, than when he lived in town or village. The country station at Astapovo was thronged with Government officials, while many people were accommodated in railway carriages that had been side-tracked for the purpose. Local telegraphic arrangements had broken down. Tolstoy was dead—that was the message that raced across the wires and cables of the world, while thousands of journalists were busy writing about Russia's greatest literary genius.

Tolstoy says: "There are strong-winged ones who, drawn by carnal desires, descend among the crowd and break their wings. Such am I. Then they struggle with broken wings, flutter strongly, and fall. If my wings heal, I will fly high. God grant it." Tolstoy did fly high. He rushed toward Heaven with a song as joyous as the lark's, but like the lark he fluttered back to earth again. Tolstoy was buried where he and his brothers had played together, where Nicholas had hidden the green stick upon which was written the secret of happiness. Tolstoy did not discover that secret, but he searched for it during the long years with unceasing zeal. His failure, because it was so brave, so disinterested, is precious after all. Tolstoy failed because he had not grasped the secret of happiness. But he had the wings of courage, the wings that lead to spiritual adventure. He remains for all time a great writer and a great man.

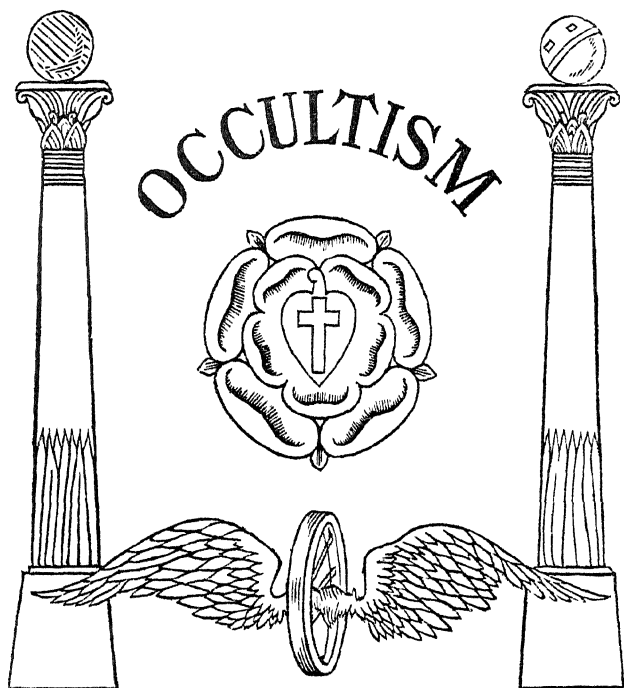
F. Hadland Davis

AN ADYAR MONOCHROME

WITHOUT, the rain.
The grey and shadowy sands
Merge faint into a sea
Grey with the dimness of invisibility,
Where, from the nearest swirling heave of surf,
From smoke-brown waves, the misty foam breaks white.
A fisherwoman hurries on the beach,
Belated from the daily tale of fish,
Basket on head, one steadying hand upraised,
Her sari flying like the wind-swept robes of some
Greek and unwinged Victory,
Scudding, half flying and half blown
Out of the smoky mist into the mist again,
Like some strayed, half-forgotten spirit of
The wind and rain.

Above, the sky—
Grey, shading into black.
Against that cloudy blackness
The palm tree tops glow green,
Wet, vivid gems above the shining slate-black stems.
And over all, a far-flung silver veil
Of wind-blown drift of rain.
In all the unburnished greyness of the air
One lone white bird flashing on shining wings
A white flame in the sky,
Free, swift, and pure,
Foam-white,
Flies, flashes, gleams, is gone,
Merged in the universal heart of heaven--
A gladness in the silent heart of God.

BERNICE THORNTON BANNING



THE ĪSĀ UPANISHAD

IN THE LIGHT OF THE UNPUBLISHED COMMENTARY OF GOBHILA

By DR. S. SUBRAMANIAM

IN the course of the articles which appeared in THE THEOSOPHIST during 1915, regarding the ancient religious organisation called Suddha Dharma Mandala, allusion was made to a work named *Khanda Rahasya*. This work consists of commentaries on some of the most important Hindu sacred books. The name itself is a generic one intended to cover a series of commentaries explaining esoteric teachings contained in exoteric books. Not long ago, my attention was

drawn to certain of such commentaries on the *Īsa-vāsya Upanishad*, which Pandit K. T. Sreenivasachariar, editor of the *Suddha Dharma Mandala* series, will endeavour to publish at no distant date, if sufficient encouragement is forthcoming. Those commentaries are four in number, *viz.*, three *Kārikas* and a *Bhāshya*. They will together make a volume of about three hundred pages (double-crown). Considering that the *Upanishad* on which the authors of the said works comment, is one of the smallest, containing, as it does, only 18 mantras, a volume of the size mentioned would seem to be comparatively bulky. The reason, however, for such extensive exegesis is of course to be found in the peculiar character of this and other ancient *Upanishads*. As their very name, "*Sruti*," implies, they are what was heard from teachers possessed of superhuman knowledge and wisdom, recorded, as it were, in short-hand and requiring to be rendered into long-hand by those who possess the necessary keys for deciphering the same, before the teachings can be mastered by students not possessing those facilities. Judging from the contents of the commentaries referred to, there is every ground for thinking that the authors thereof are among the interpreters of Hindu Sacred books who have had access to keys of the description mentioned. The *Upanishad* in question, which has hitherto been a sort of sealed book to most students, will, it is expected, be much easier to understand in the light of the explanations abundantly furnished by these hitherto little-known commentaries. This view is likely to find support even by the perusal of a *Sangraha* or summary, consisting of forty-five verses only (printed at the end of this paper), by Gobhila, a truly remarkable and prolific writer. His greatest work is a *Kārika* on the *Mahabharatha* of ten thousand slokas, which stuperdous treatise, if published, will prove a mine of invaluable learning on the whole domain of Hindu philosophy and religion. Readers of the *Suddha*

Dharma Mandala series have already before them, in the fairly large number of slokas quoted in the editor's Forewords to *Bhagavad-Gita* and *Anushtāna Chandrika* (forming the third and fourth of that series), sufficient evidence of Gobhila's terse and profoundly lucid way of explaining points dealt with by him. The summary in question forms the opening part of Gobhila's commentary on the Upanishad. It is to be observed that the order¹ of the mantras of the Upanishad, followed by Gobhila, is not the same as that which is usually found in current publications. There can be no doubt that the arrangement of the mantras he follows is the right one, having regard to the perfect manner in which the subject-matter of each mantra logically follows from that of the preceding mantra.

The Upanishad belongs to what is called the *Sukla Sāka* or the light branch, as opposed to the *Krishna Sāka* or the dark branch, of the *Yajur Veda*. This division into light and dark branches applies to all the Vedas, though, at the present time, such division seems to be unknown with reference to three of them—*R̥k*, *Sama* and *Atharvāna*.

In Rishi Gārgyāyana's *Pranavavāda*, it is pointed out that the division had reference to the duality observable in all manifested existence, and that *Shukla Sāka* covers so much of the Vedic literature as bore upon things spiritual; while *Krishna Sāka* deals with things material. The circumstances which account for the survival of the knowledge of such division in the *Yajur Veda* alone deserve notice, especially as they have an intimate connection with the author of the Upanishad under reference—the mighty sage Yājñavalkya, than whom none has shed greater lustre on the Vedic age. It appears that, among the followers of the *Yajur Veda*, one section consisted of people who were strong

¹ The figures in the following first line show the order of the mantras of the Upanishad according to Gobhila and other Suddha Dharma writers; the figures in the second line show the respective numbers of the corresponding mantras in the current publications:

1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18
1,2,4,5,8,9,10,11,12,13,14,3,6,7,15,16,17,18

adherents of the *Karma-Kānda* and of the interpretations of the sacred texts by writers of the Mīmamsa school, with its principle of *Apūrva* as accounting for the fruits enjoyed by performers of sacrifices, etc. As this principle in effect ignored the truth that the ultimate dispenser of the fruition of all actions was Paramātman, the members of this section were looked upon as virtually atheists. They were the followers of the dark branch. The followers of the other branch recognised the overriding authority of the *Jñāna-Kānda* of the Vedic literature and were liberal in their views, beliefs and practices. As might be expected, the relations between the two sections had perhaps never been very cordial, and they undoubtedly became very acute during the time of the said sage. In the feud which then ensued, the dark section must have behaved with much fanaticism towards their opponents. For, even to-day, some of the members of the dark branch hold that the members of the white branch are untouchable during certain hours of the day, by reason of the defilement brought on it in consequence of the supposed culpable conduct of the sage at the time. Be this as it may, it is certain that the feud ended in a decisive victory for the white branch under the leadership of the sage. This is clear from the very legend about the origin of the two branches, which ascribes a very prominent part to him in the matter. According to it, the sage had to renounce everything he had learnt previously as a punishment for his undutiful behaviour to his preceptors; further, what he thus renounced was miraculously preserved and became the extant fragmentary portions of the dark *Yajur Veda*, and what he subsequently laboriously acquired through no less a source than "*Sūrya*" the Sun Himself, constitutes the extant light branch literature of the Veda. Reading this legend so as to make sense, even in the eyes of those whose faith in miracles is small, it shows beyond question that the sage, having dissented from the doctrines of

some authorities of note at the time, and having taught his own, suffered much persecution; and ultimately through his learning, wisdom and power won for himself and his party a victory and succeeded in establishing *Brahma Vidyā* once more on its true foundations. If not to all this, at any rate as to the signal service he thus rendered to the sacred science, there is conclusive evidence furnished by the sage's immortal discourses in the *Brhadhāranyaka Upanishad*. Suffice it to say that the memorable passage occurring in one of them—"ātmā vāre drishtavyō srōtavyō mantavyō nidhi dhyāsata-vyahā"—became ever afterwards the watchword of all spiritual teachers and the triumphant declaration of the supreme truth that the Self was present in all things as the one unchanging reality in them. As the mantras of the *Īsā Vāsya Upanishad* come from the same high source, no wonder that, as Gobhila says, the Upanishad is recognised as "*Sukla Yajusho Ratnam*"—a veritable gem of the *Sukla* branch of the *Yajur Veda*. The high reputation thus enjoyed by the Upanishad depends not solely on the greatness of its author, but also on the intrinsic value of the teachings themselves, and this will doubtless appear even from the following cursory examination of them in the light of Gobhila's clear explanations.

Let me begin with what will serve the purpose of marginal notes to the mantras, according to Gobhila's order.

First mantra: The whole Jagat controlled by Brahma Shakti;

Second mantra: Action done, fully alive to that control, binds not;

Third, fourth and fifth mantras: Nature of Brahman according to the symbolism of the Pranava A. U. M. respectively;

Sixth, seventh and eighth mantras: Higher and lower Brahma vidya or knowledge and the synthesis respectively;

Ninth, tenth and eleventh mantras : Fruition consequent upon higher knowledge, lower knowledge and the synthesis ;

Twelfth, thirteenth and fourteenth mantras : Followers of the wrong path and their world, followers of the right path and their liberation ;

Fifteenth, sixteenth, seventeenth and eighteenth mantras : Prayers appropriate to aspirants who are respectively a Gnāni, a Bhaktha, a Karmata and a Yōgi.

There is an idea, not confined to unlearned persons, that this *Īsāvāsya* has more to do with Gnāna than with Karma. There can be little doubt that such an idea is the very reverse of the truth. There are a priori grounds against such a wrong notion. For, it is the well-established rule that an Upanishad or a Brāhmana belonging to any particular Veda should harmonise with the mantra or the Samhita portion of the Veda in so far as the main subject, treated of and expounded in them, is concerned, and it is scarcely necessary to add that, in point of fact, the rule is adhered to invariably. Such being the case, the presumption is that the *Īsāvāsya* is not an exception. The question, however, with reference to this Sruti is not involved in any doubt or obscurity. Almost every sentence in it proves that the conformity in the subject-matter exists. In other words, Kriya and Karma being the subject-matter of the *Yajur Veda*, the *Īsāvāsya*, which belongs to that Veda, also emphatically, and one may say almost exclusively, devotes itself to the explanation of this identical matter. In doing so, it confines the exposition to the one point regarding which the most grave misconception existed at the time the teaching contained in the Upanishad was given by the mighty sage Yājñavalkya — a misconception not less prevalent even to-day.

Let me now proceed with the proofs afforded by the mantras of the Upanishads themselves.

The first and second mantras alone suffice to show that the great intent and purpose of the Upanishad is to draw attention to the one point on which those who followed the path of Karma had gone astray, and to give them the necessary directions required to correct their error in order to make the path they were treading easily lead them to their goal. Now, what do these two mantras say? By them, the student is plainly reminded of the fact that all the Jagat, or the manifested worlds, is controlled by Īsā or the Supreme Shakti of Brahman; that if he is truly to enjoy his existence, he should not ignore that divine control, but make that circumstance the guiding star of his whole life. He is then recommended to apply himself to the performance of karma with the central fact of the divine control steadily in view, and fulfil his allotted term of a hundred years of righteous life.

In other words, the student is told: "If your Karma Marga be properly directed and co-ordinated, and your acts are ever a sacrifice, then only can you reach your goal." Next, the nature of the goal is described as the Kaivalya state. The description of this state, which is very definite and precise, shows that it consists of the aspirant consciously functioning on the Bindumandala¹ and as a consequence acquiring ability to unite his own consciousness with the particular aspect of divine consciousness manifesting itself on that plane. This aspect of divine consciousness is called the Akshara, the imperishable, the full explanation of which cannot be attempted here. It may, however, be taken that the divine consciousness manifested on the Bindu plane, with reference to its own ineffable nature, corresponds to the fully developed jāgrath consciousness of a Jīva with reference to his own nature on the physical plane.

¹ In the *Anushtana Chandrika*, the description of worlds is to the following effect. The seven worlds, *Bhu* to *Satyam*, are spoken of under the name of *Bhadra loka*. Beyond them are seven *lokas* in the following order: (1) *Suddha loka*, (2) *Mahāsuddha loka*, (3) *Nirmala loka*, (4) *Bindu loka*, (5) *Nāda loka*, (6) *Ākāśa loka*, (7) *Ananda loka*. The worlds beyond the last find no description in the book, except the negative one of *Neti Neti*.

Having thus cleared the ground and made the great purpose of the teaching unmistakably plain, the Sruti enters into certain details in order to ensure a full comprehension of the teaching. It strongly points out the futility of trying to attain *Kaivalya* by the pursuit of Karma Marga or Gnāna Marga severally, and shows that the combination of the two, lighted by the knowledge of Brahman and intended for the sole purpose of the unfoldment of the Self in the aspirant, will alone secure him his *summum bonum*. The Sruti next points out that the pursuit of Karma-Marga for mere materialistic purposes yields no lasting fruition. After this, attention is drawn to the grievous error of those who pursue the Nivṛithi Marga solely for its own sake and not as a step to the attainment of *Kaivalya*, which is the inevitable goal of all Jivas, ordained by the supreme Law; and it characterises their conduct as that of the slayers of Brahman, because it involves a violation of the eternal Law of endless growth in the perfection of the human soul and not its extinction. The Sruti finally lays stress upon the fact that the state of *Kaivalya*, carrying with it in due course the highest fruition of Samīpya Mukthi or proximity to Brahman, is possible only through Yōga which, it is to be added, is best expounded by the Suddhas. Then the Sruti concludes with four verses seeming to contain prayers by the four classes of aspirants respectively; in one view they refer to certain psychological circumstances, the knowledge of which is essential to the aspirants understandingly treading the path of Karma; they are spoken of as Angachathushtayam, or the four limbs, because they serve towards the attainment of the desired goal of the aspirant as our own limbs help us in our daily work. The number four here rests on a basis fundamental to Hindu philosophy and religion. The well known examples of the fourfold division are: Sthula, Sukshma, Kāraṇa and Turiya, from the point of view of the states of matter: Jagrat, Svapna, Sushupti and Turiya, from the point of view of consciousness; and Para,

Pasyanti, Madhyama and Vaikhārī, from the point of view of Vāk or speech. As regards the aspirants too, the number is four, having regard to the circumstance that though all of them are treading the same path of Karma, yet they may differ temperamentally. In one of them the dominant note may be that of Gnana, in another that of Ichcha, in the third that of Kriya, and in the fourth that of Yoga or the synthesis. Accordingly we find the fifteenth mantra refers to the first: the aspirant prays for the removal of the veil cast over his sight by the three gunas, that he may see the real. This he does in the presence of Bhagavan Nārāyana, the representative on our globe of the Īsvara of our Solar System, to both of whom Gobhila offers salutation in the opening lines of his Sangraha. It is from the Bhagavān that the light that shines beyond the darkness must come to every aspirant, as pointed out in the *Chāndogya Upanishad* text—Thamasappāram darsayathi, etc. The sixteenth verse gives the prayer of a Bhaktha, who must necessarily have some definite object for his emotion to flow forth to. Here he uses the symbology of the Pranava for his purposes. The seventeenth verse contains the death-bed prayer of one who has all his life performed actions as sacrifice. At the last moment he surrenders all the fruition of his karma and seeks the highest path, uttering the sacred Syllable in accordance with the *Gita* sloka—Omityekaksharam, etc.—he is thus in the presence of the Ātman. The eighteenth mantra gives the prayer of the Yōgi who seeks the highest moksha of Samipya or proximity to Brahman, and is therefore said to be in the presence of Purusha.

In closing these remarks I ought to draw attention to the very significant name by which the Upanishad has come to be known. Now the term Īsā connotes the Brahma Shakti which pervades and controls all the Jagat. Īsā and āvāsyā together, as one word, connotes therefore in one view the Jagat thus pervaded. Again, Īsā is ever in the embrace of Brahman, Her Lord,

and so the term *Īsāvāsyā* connotes Brahman itself in another view of the term. Thus the very first word in the Upanishad gives a clue to the supreme truth which every aspirant has steadily to hold in his mind in order that his whole life may be inspired by it. The natural result of the use of such a happy phrase at the commencement of the teaching is to make it a watchword for the aspirant and in due course enable him to grasp the whole substance of the teaching by the recollection of the one word. In short, to him the mere recollection of the name *Īsāvāsyā* is tantamount to a study of the whole *Sruti*.

It will be seen from what I have stated, that the *Sruti*, in the light of the comments of Gobhila and those of his school, is a veritable guide to every aspirant, without exception, desirous of quickening his spiritual evolution; for, the vast majority of us have not transcended the necessity of working on the physical plane, of which the *sine qua non* characteristic is Karma or Action co-ordinate with *Gnāna* or knowledge of Brahman. The merit of the *Sruti* lies in impressing the fact that any other course than the treading of such a co-ordinated path of Karma is futile and vain with reference to the attainment of liberation. This *Sruti* may verily be said to contain the Magna Charta of the *Karma Mārga* enforced and illustrated by the examples of two of the noblest lives known to Indian scripture, remarkably enough, lives contemporaneous with the origin of the *Sruti* itself, namely those of its author and of his friend and King. It is to be remembered that the sage Himself, whilst occupying the highest position as a spiritual Teacher of His time, whilst busy uplifting humanity by imparting knowledge of priceless value to such illustrious pupils as His own King, His beloved wife, Maitreyi, and Gargi, the fearless questioner on themes sublime, was all the time diligently fulfilling the duties of a householder, including the acquisition of wealth by righteous means for those legitimate purposes incident to such *Āshrama*.

As regards the King, Janaka of undying fame, who knows not that, with a mind ever-abiding in the Eternal, he bore the heaviest of all burdens—that of ruling a kingdom—and won the honour of being extolled in the *Gita* by the Lord Himself as the great witness to the superiority and efficacy of the path of Karma, by which he reached the highest goal—*Karmanavahī Samsiddhimāsthithā janakā dayahā*?

I trust that the literature which enables us to realise the true value of this and other equally great Srutis, now reaching us from the hitherto inaccessible and ancient libraries of the Suddhas, will come to be appreciated before long.

In conclusion it is necessary to observe that the terms Suddha and Asuddha, as used by Gobhila and those of his school, carry no invidious meaning. They are used only in a conventional sense. Suddha signifies the teaching which centres round Para Brahman the Absolute, while Asuddha refers to those whose teachings have no such central idea for their foundation. This is very clearly shown in the *Yoga-deepika* at the commencement; for purposes of meditation and worship the classification of the Godhead is threefold: (1) Saguna, (2) Nirguna, (3) Suddha. In explanation of the last, the Vedic text—*Sathyam Gnānam Anantham Brahma*—is cited and relied on, and it thus connotes the transcendent aspect of Brahman, while Nirguna imports the immanent aspect.

S. Subramaniam

ईशावास्योपनिषद्

गोभिलकारिकाः

शुद्धसङ्कल्पनाथाय नारायणमहात्मने ।
 शुद्धपीठाधिनाथेभ्यो गुरुभ्यश्च नमोऽस्तु नः ॥ १ ॥
 योगदेवीपतिं शान्तं तेजोमण्डलसंस्थितम् ।
 सूर्यनारायणं नौमि सर्वलोकेश्वरं गुरुम् ॥ २ ॥
 ईशावास्योपनिषदः परमार्थं यथामति ।
 व्याख्यास्यामो यथातत्त्वं शृण्वन्तु मुनिपुङ्गवाः ॥ ३ ॥
 बाजिनां संहितान्ते तु श्रुतिरेषास्ति दर्शिता ।
 योगिनां प्रवरेणैव याज्ञवल्क्येन धीमता ॥ ४ ॥
 मन्त्रैश्चाष्टादशभिर्हि गुंभितेयं महीयसी ।
 शुक्लस्य यजुषो रत्नमिति शुद्धैरधीयते ॥ ५ ॥
 विना ब्रह्मपरिज्ञानं नित्यं वै कर्म कुर्वताम् ।
 अशाश्वतविभूतीनां भोक्तृणामधिकारिणाम् ॥ ६ ॥
 कर्माङ्गब्रह्मविज्ञानसिद्धये चेयमीरिता ।
 इयं ह्युपनिषच्चास्या विनियोगश्च कर्मसु ॥ ७ ॥
 तत्र हि प्रथमेनैव मन्त्रेण तु महर्षयः ।
 जगतः कर्मतन्त्रस्य ब्रह्मरूपत्वमुच्यते ॥ ८ ॥
 एवमेतज्जगद्धीने तस्मिन्ब्रह्मणि कर्मिभिः ।
 मुमुक्षुभिर्नैव भोगः कार्यः स्यादेवमेव हि ॥ ९ ॥

विना ब्रह्मविभूतिं च न किञ्चिदपि काङ्क्षेत् ।
 इत्येतदुपनिषदः संग्रहार्थस्तु वर्णितः ॥ १० ॥
 ततो द्वितीयमन्त्रेण ब्रह्मविज्ञानपूर्वकम् ।
 शुद्धं च कुर्वतां कर्म फलमुक्तं हि शाश्वतम् ॥ ११ ॥
 ततस्तृतीयमन्त्रेण सर्वत्र व्यापृतं च यत् ।
 अतीतं सर्वभावेभ्यो ब्रह्म तच्चाभिवर्णितम् ॥ १२ ॥
 ततस्तुरीयमन्त्रेण तदेव ब्रह्म संस्तुतम् ।
 नानास्वभावयुक्तं च विचित्रं सर्वशक्तिम् ॥ १३ ॥
 पञ्चमेनैव मन्त्रेण शुद्धोपास्यं पराक्षरम् ।
 परप्रकृतिगुप्तं च बिन्दुमण्डलसंस्थितम् ॥ १४ ॥
 शुद्धयोगसमुद्भूतविग्रहं ध्यानगोचरम् ।
 शुद्धतेजस्वरूपं च शुद्धज्ञानतपोमयम् ॥ १५ ॥
 कारणं सर्वभूतानां भूतभव्यभवद्वपुः ।
 वस्तु शुद्धं च यत्तस्य स्वरूपमभिवर्णितम् ॥ १६ ॥
 तथा विभूतिः शुद्धानां कथिता च विशेषतः ।
 श्रीमतां योगिनां चैव श्रेष्ठ्यं च समुदाहृतम् ॥ १७ ॥
 ततः षष्ठेन मन्त्रेण ह्यशुद्धानां विशेषतः ।
 ज्ञानिनां कर्मठानां च फलमुक्तं विविच्य हि ॥ १८ ॥
 अथैवं सप्तमेनैव मन्त्रेण ज्ञानकर्मणोः ।
 प्रत्येकं साधनत्वं च परप्राप्तेर्निराकृतम् ॥ १९ ॥
 अथैवं चाष्टमेनैव मन्त्रेण ज्ञानकर्मणोः ।
 समन्वयमतेरुक्तं साधनत्वं परस्थितेः ॥ २० ॥

किञ्चात्र विद्ययोश्चैवं तत्पराऽपरयोरपि ।
 समन्वयेन विज्ञानं मुख्यमस्तीति चोदितम् ॥ २१ ॥
 ततश्च नवमेनैव मन्त्रेण ह्यधिकारिणाम् ।
 या प्रवृत्तिपरा चास्ति या निवृत्तिपरा तथा ॥ २२ ॥
 सोपासना दूषितास्ति विभूतिश्च तयोरपि ।
 भवन्त्येते शुद्धधर्मविमुखा ब्रह्मघातिनः ॥ २३ ॥
 ततश्च दशमेनैव मन्त्रेणास्ति च दूषिता ।
 अन्धा चैव श्रुतिर्या च प्रवृत्तिं शास्ति कामतः ॥ २४ ॥
 अकामतो निवृत्तिं च तदार्याश्चैव दूषिताः ।
 भवन्त्येते शुद्धशास्त्रविमुखाश्चेति निर्णयः ॥ २५ ॥
 ततश्चैकादशेनैव मन्त्रेण हि समन्वयः ।
 तदुपासनयोश्चैव शुद्धोपासनयोदितः ॥ २६ ॥
 ततो द्वादशमन्त्रेण चाशुद्धं कर्म कुर्वताम् ।
 अशाश्वतं फलं चैव प्रोक्तं स्यादधिकारिणाम् ॥ २७ ॥
 त्रयोदशेन मन्त्रेण निष्ठा कैवल्यलक्षणा ।
 वेद्याऽधिकारिभिश्चैव शुद्धाऽऽख्यातास्ति योगतः ॥ २८ ॥
 चतुर्दशेन तेनैव शुद्धकर्माधिकारिणाम् ।
 अर्थः कैवल्यनिष्ठायाः प्रोक्तः सत्साम्यलक्षणः ॥ २९ ॥
 ततः पञ्चदशेनैव मन्त्रेण ब्रह्मणस्तथा ।
 प्रार्थनापूर्वकं चैव प्रोक्तं ह्यङ्गचतुष्टयम् ॥ ३० ॥
 प्रकृतिः पूर्वरूपं स्यादात्मा चोत्तररूपवान् ।
 उपासने द्वे च सन्धिस्तेजः सन्धानमुच्यते ॥ ३१ ॥

सर्वधर्मपरित्यागपूर्वको यः सनातनः ।
 सन्निधौ प्रार्थितो योगो नारायणमहात्मनः ॥ ३२ ॥
 एवं स्वरूपानुरूपा प्रार्थना शुद्धयोगिनाम् ।
 ज्ञानिनां कर्मिणां चोक्ता ह्यर्थतः शब्दतश्च हि ॥ ३३ ॥
 षोडशेनैव मन्त्रेण ब्रह्म यच्चाधिकारिभिः ।
 तत्समष्टिव्यष्टिरूपप्रणवार्थविशारदैः ॥ ३४ ॥
 यथा स्थूलाद्यवस्थं च यथारूपं यथाफलम् ।
 तथा यथाधिकारं च संबोधनगिरा स्तुतम् ॥ ३५ ॥
 सोऽहमस्मीति भावेन तच्चैवमभिवर्णितम् ।
 योगगर्भा भक्तिपरा प्रार्थनैषेति गीयते ॥ ३६ ॥
 ततः सप्तदशेनैव मन्त्रेण ह्यात्मसन्निधौ ।
 अक्षरोपासकैः शुद्धब्रह्मसामीप्यमीप्सुभिः ॥ ३७ ॥
 सत्यन्तकाले कर्तव्या प्रार्थना परविद्यया ।
 योगगर्भा कर्मपरा कीर्तिताऽस्मि यथाविधि ॥ ३८ ॥
 ततश्चाष्टादशेनैव मन्त्रेण हि महर्षयः ।
 शुद्धतेजस्वरूपं च शुद्धज्ञानतपोमयम् ॥ ३९ ॥
 शरणं सर्वभूतानां नयच्च परमां गतिम् ।
 हार्दं यच्च परं वस्तु पुरुषाख्यं सनातनम् ॥ ४० ॥
 सन्निधौ तस्य शुद्धैस्तु योगिभिर्नियतात्मभिः ।
 योगलिङ्गेन नमसा कर्तव्या प्रार्थना तु या ॥ ४१ ॥
 सा चाभिवर्णिता चास्ति विज्ञेयत्वेन सादरम् ।
 इत्यष्टादशमन्त्राणां संक्षिप्तार्थस्तु वर्णितः ॥ ४२ ॥

विना च प्रथमं मन्त्रं ये च सप्तदश श्रुताः ।
मन्त्राश्च सन्ति ते सर्वे ह्यग्न्यमन्त्रार्थवादिनः ॥ ४३ ॥
यदीशावास्यमिति तद्ब्रह्मेति हि निगद्यते ।
ईशाहि ब्रह्मशक्तिः स्यात्तदावास्यं च तद्भवेत् ॥ ४४ ॥
योगशक्त्याऽऽवास्यपदाज्जगत्कारणमव्ययम् ।
त्रिविक्रमं त्रिपाचैव कथ्यते ब्रह्म शाश्वतम् ॥ ४५ ॥

These woods are never silent. In the hush
Of the high places, solemnly there goes
In endless undertone the stately rush
Of music—windy melody that grows
And ebbs and changes in uncertain time;
As if some pensive God tried here apart
Vague snatches of the harmonies divine
Before he played them on the human heart.

The artist transmits these harmonies of divine life into form, for our uplifting and joy. His soul mingles with the Universal Soul, he sees as in a vision, his soul-senses are fully developed. These senses are latent in all men, and are capable of infinite development. When we can use these fully awakened powers of vision for the benefit of our fellow men, ministering to the needs of all, then indeed the Golden Age, the age of spiritual achievement, will have been ushered in.

The arts of sculpture, painting and poetry are mature, but Music is a child, the splendour of whose future is but dimly guessed by those who glance down the aisles of their dreams, searching for some hint of that future. Occidental music, the art of music in the present, is but 400 years old—who can say what transcendent heights it may yet climb, or what treasures it may unfold to those who seek?

We cannot express our little earth moods and happenings through music—they have nothing in common with the music which pervades the universe. Only moods of the soul can be portrayed through the medium of true music.

The art of music is especially interesting to the Theosophist, because through it he can gain a glimpse of the Divine Nature of God, that Nature which cannot be expressed in words, or limited to brush and canvas. Music is a thing of air and rainbows—its feet do not touch the earth. It knows no law of gravitation. Its material is transparent. It is sonorous air. It is almost Nature herself. It is free!

The whole world of ideas and archetypes exists on the formless levels of the universe, and the aim of true music is

to comprehend these divine archetypes and bring them down into the lower worlds for all to see. The artist interprets these Divine Truths for the listening heart of man.

Man learns to grow through experience, but the path which he follows along this line of progress is long and the climbing arduous. Through the development of the intuition, which manifests as love and beauty, the journey may be shortened and the path made beautiful, for intuition realises Truth and grows from within. It anticipates experience, realises archetypes—the true Ideals—and thus hastens evolution. “As the man grows to his fuller life through Art, he grows from within, as the flower grows, and there is a harmonious development of all the faculties of the soul, not losing in breadth what he gains in intensity.” He grows to be a harmonious and “musical” soul. He treads swiftly and surely “the Middle Road, whose course

Bright Reason traces and soft Quiet smooths.”

When man comes at last to the “Path of Return,” if he has followed the beautiful, the transition from the worldly to the higher life will not be difficult. He will simply transfer his love of the beautiful in regard to earthly things, to that of the higher—the love of Divine Things. He sees the Divine Plan, and becomes the knower of the inner nature of things, thus attaining the lofty state of God’s Messenger on earth, to tell of Heaven. Thus we see the place of music and its interpreter in the evolutionary plan, and can judge of its adaptation to the present.

“We are now in one of the great transition periods of the world’s history; the race that is dominant and imperial is slowly reaching its zenith, and after the zenith comes the slow descent, inevitable, sure.” We are standing at this transition period, and the signs of the changing age are all about us. Do we not see, in looking over the world of religion, of science and of art, that the old methods have carried us as

far as we can go—that on every side there is a feeling of uncertainty, of questioning, of unrest? We must realise that we are in the midst of a closing age, so that out of that knowledge we may prepare for the race which is to come. For, unless we understand, we cannot guide our steps in the way in which we should go; unless we glimpse the future, we cannot make the preparation which is necessary for its fulfilment.

The doors leading to new knowledge can be glimpsed far off on the horizon; and as man evolves, these doors will open wider and wider, until the race can pass through them to a happier and more useful future. To quote from Mrs. Besant's book, *The Changing World*:

You will see the same condition of change coming over us in art; for art is becoming quite a new thing, quite a different thing. In the old days we were content to admire the old masters and those who followed in their footsteps; but now you know that all kinds of new art are arising. We meet the Futurists and the Cubists, and their productions are weird to the last degree; they are like nothing in heaven or earth now, but I believe they *will* be; I believe that all these strange unnatural-looking things are efforts to express something more than has been expressed before. You will find the same thing in music; the newer music differs widely from the old. But I believe all these discords, which sound strange to the ears of old-fashioned people, are really efforts to express something higher; I believe that it is a stage on the way to the music of the future. They are not successful expressions of it yet, but they *will* be; and because of what they suggest, far more than what they actually are, they have a fascination for some people; they make us see more than the ordinary physical eye can see; they are intended to suggest the things of the higher worlds. Presently we shall get through this stage, and instead of ineffectually attempting to indicate these things, we shall find a way in which we *can* indicate them.

The music of the past lived in a world of but two dimensions—rhythm and melody—but the Greeks, later, certainly came to rise from this “flatland” to the solid world of sound—rhythm, melody, and harmony. The first two are obviously as ancient as human consciousness itself, but with harmony, music assumes the existence of a kind of space in three dimensions, none of which can subsist without at least implying

the others, and this is the world in which Palestrina, Bach, Beethoven and Wagner live. Who can say whether perhaps the music of the future will not include a fourth dimension, nearer the inner heart of things and thus more truly able to express the qualities and thought of God ?

There are at the present day a few musicians in the very van of progress in their art, men belonging to the pioneers of the coming race, who, aspiring toward the Unknown in the illimitable sphere of music, and obeying the irresistible urge of evolution, yet pause a moment to glance backward over the history of their art and, realising that progress is cyclic, endeavour to trace the links and correspondences between the music of the present and the future, and that of the civilisations of the past.

Humanity has evolved on this planet through one race after another, until now we stand at the point of the supremacy of the Fifth Root-Race, the Āryan, with the development of the Sixth just ahead of us. Through the past, humanity has developed a sense with each succeeding Race, the sense of smell being the last to be developed—in our present Āryan Race ; so that now all members of this Fifth Race possess five senses which link them with the outer world. With the growth of the Sixth Race, a sixth sense will be developed—that which we call to-day the sense of clairvoyance, “clear-seeing”. This new avenue of sensitiveness will open up new vistas of knowledge, and will be the builder of a new art, the herald of new ideals.

Already we see the signs of the coming art—subtler harmonies, minuter distances between notes, tendencies to quarter-notes as well as half-notes, quarter-tones ; and already there are one or two musicians who are beginning in their melodies to play with these subtler kinds of tones, making strange new music—music which the public ear is not yet accustomed to, which it challenges when it hears it, but which is the Music of the Future, when a vaster range of sound shall appeal to ears more finely organised than ours, and when the ears of a new race shall demand from its musicians greater delicacies of musical sound than have yet been mastered amongst us ; and there is a new possibility there. That has been seized in India, although little put at present into music that the West would love. If you go to India you will find some strange rules of music there ; there is music for the sun-rising, and music for the high noon, and music for the evening hours, and music for the stillness of the night. Nature has

her sounds in all the different times of her unfolding, from dawn to sunset, and sunset to dawn, and these finer notes are attuned to these mysteries of Nature, so that unheard melodies may be mirrored in the music of human instruments. The Indian musician would not play to you a melody of the dawn when the sun was setting; he would say it was against his religion to do it, for to him all things are religious. It is a subtler harmony between man and Nature. So will Art go forward here, with these keener, subtler organs, further even in one way than Science along the line of observation, for Art reaches out by emotion where Science is only observing, and so the poet is very easily the prophet, and the artist very easily the seer; and as these powers increase and multiply, a new race arises in which the powers are inborn. Can you not dream of some of the new possibilities in Religion, in Science, in Art?

Other evolutions beside our own will play a mighty part in this unfolding drama of the future. We can see, if we will but scan the records of history, legend and myth, the parts which they played in the childhood of the race. In the far past, we read that angels walked with men. We find records of these angelic beings, and their connection with man, in all the sacred scriptures of the world and in the ancient stories of all peoples. The pages of our Christian Bible teem with interesting accounts of them. We are also told by the Teachers of Humanity that in the future, when the Sixth Race is fully established on earth, Gods and angels will again walk with men, guiding and teaching them.

The music of the future will be linked very closely with these angels, or *devas*, as they are called in the East; for in that future they will definitely take in charge the guidance of man's evolution along special lines, and will constantly aid and instruct him, not only in the development of music, but of intellect, devotion and activity as well.

Is it difficult for us to believe in this divine order of spiritual beings? Do we think our humanity the only actors on this stage of life? Indeed, this is not so, for other evolutions exist beside us, although unseen by most of us. All life is evolving, and some of the lower forms of life—the grasses, insects and birds, do not come forward into our human

kingdom. but ascend to Divinity through the kingdoms of the fairies, the creatures of the elements, and later, the angelic hosts or devas. Does it seem strange that the Omnipotent Ruler of our Universe has been able to extend His unlimited powers of creative activity to include other forces of life than our own? How vast the scheme of His evolution, few of us can comprehend. Let us give Him our reverence and try to understand.

These angelic Beings extend from the lowest to the highest, forming, in truth, the mighty ladder of Jacob, extending from earth to Heaven, and linking man to God.

The existence, the presence, and the working of these intelligences in the administration of Nature, in the carrying out of the will of God, are recognised in every great Faith that the world has known. The Hindū speaks of them as Suras, sometimes as Devas; the Hebrew, the Christian, the Mussalmān, speak of them as Angels and Archangels, making the distinction between the higher and the lower; the Zoroastrian also recognises their work, speaking of them as Feristhas; and so, in each of the great Religions, we find the presence of these workers in the Kosmos recognised, and we see their functions defined.

In the past, this working of the Gods was recognised, and the sacred books are full of it. They showed themselves continually among men, they carried on their work, as it were, in the full blaze of day. But now no longer do they show themselves to men at large, and many have forgotten their existence. The unbelief makes no difference, save to those who disbelieve. The working of the Gods remains ever the same. They are ever busy in carrying out the Supreme Will; only they do not show themselves, and to those alone who recognise their existence and their work will they manifest themselves.

Men and devas differ in the appearance of their finer bodies. The subtle matter of the deva bodies is more fluidic—capable of far greater expansion and contraction. They have also a certain fiery quality, which is clearly distinguishable from that of any ordinary being. They might be compared, to some slight degree, with the causal body of a highly developed man—an Arhat, perhaps—although the causal body has a definite size which increases but gradually, while the body of a deva changes size, shape and colour with every passing emotion.

They are, as may readily be imagined, beings of vast knowledge, of great power, and most splendid in appearance, radiant, flashing creatures, myriad-hued, like rainbows of changing supernal colours, of stateliest imperial mien, calm energy incarnate, embodiments of resistless strength. The description of the great Christian Seer leaps to the mind, when he wrote of a mighty angel: "A rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." "As the sound of many waters" are their voices, as echoes from the music of the spheres.

We are reminded of other passages in the Christian Bible, those in *Ezekiel* 1, in which Ezekiel was given a vision of four of the great cherubim, and of the four wheels and the glory of God. Speaking of the four great creatures, the prophet has said:

Out the midst of the fiery cloud came four creatures of the likeness of living men. And every one had four faces, and every one had four wings, and they sparkled like the colour of burnished brass. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures and the fire was bright, and out of the fire went forth lightning.

Also we are reminded of many passages in the book of *Revelation*, but these would be far too numerous to quote, for every chapter is teeming with descriptions of these mighty angelic hosts.

Many weeks could be given to the study of this Deva evolution, for it is a vast and intensely interesting subject, and I would refer those who are interested to Mr. Leadbeater's book *The Hidden Side of Things*, in which many interesting details are given; but for the present we must confine our attention to the particular work which they will perform in connection with the Sixth Root-Race, that Race which is now entering upon its course, and in which we may embark if we prepare ourselves.

There are different types of devas, just as there are different types of men; some of them are working along lines of healing, government, teaching, and the distribution of spiritual forces; then there are those concerned with the administration

of Justice—called the Lords of Karma—and those who are the manifested expression of the elements and the laws of the universe; then there are also the devas concerned with the building up of the different arts. There are many sub-types in all these lines of work, and in the line of Art we find—in charge of music—the Music-Devas, or Gandharvas as they are called. These form the celestial choir, ever seeking to express their divine harmonies through the artist-souls of men.

Little does the ordinary man of to-day think of the hidden side of music or realise the varied influence which it exerts upon us, for the melodies and harmonies which we hear are but the outer expression of the vast possibilities of sound. All music—religious, secular and military—produces unseen effects that are little dreamed of by the unthinking majority of mankind, but which nevertheless make powerful impressions upon the finer bodies—the etheric, emotional and mental. Mr. Leadbeater explains these effects and their causes very clearly in his book on *Thought-Forms*.

Having glimpsed the hidden side of music, and so better understanding and appreciating the value of its influence on our spiritual evolution, we can see how important will be its function in the future, if man will but allow the sunlight of its radiance to ray out upon his divine faculties, bringing them to their full expression of beauty and power. Great Devas will habitually come among the people of the future and bring to them many new possibilities of development, each person drawing to himself that which is most needed by him. In the coming Race, the Gandharvas, the great Music-Devas, will find the opportunities for the full expression of their powers in connection with the evolution of humanity. Some of the chapters in the book, *Man: Whence, How and Whither*, describe such scenes in the Colony which will exist for the special purpose of the foundation of the new Root-Race.

Do we think this radiant future is but a dream, a fancy? We who thrill now in response to the harmonies of music, can we not glimpse all that lies ahead in this realm of beauty and art? Can we not feel *certain* that the compassion and love which are man's birthright will be brought to full blossoming under the rays of divine music? The powers of the Spirit are not exhausted, their inspiration will carry us on to greater and greater heights. We have Mrs. Besant's inspiring words to spur us on to greater achievement:

As we have climbed, so we shall climb; as we have come upwards from the dust, so shall we ascend to the stars; for the Spirit of God within us knows no limitation either in time or space, and the evolution of the future shall be a millionfold more splendid than the evolution which has made us what we are.

Let us then go forward through the harmony of pure living and service to our fellow men, to build the "Music of the Sixth Root-Race".

V. R. S.

PAYA DAYS

By MARIE MUSÆUS-HIGGINS

I. WESAK DAY

IN Buddhist countries the four phases of the moon are religious holidays. Of these Paya Days, as they are called, the full-moon day is the greatest. It is said that on full-moon days the four Waram-Mahā-Rājāhs (the Deva-Guardians of the four Quarters of the Earth) are journeying over the Earth, searching for people who are practising merits or demerits, and that they are writing these merits and demerits into their "Golden Book" or their "Black Book" respectively. They bring these books on full-moon days to Sakra, the Deva-king, when in Sakra-Bhāvana the Deva-Sabhawa (Meeting of the Devas) is held. Here the four Deva-Guardians read from their Golden and Black Books the merits and demerits of the people of the Earth, and the Devas rejoice at the merits that the people of the Earth have gained, knowing that some, when they die on Earth, will be reborn in the Deva Kingdom and become Devas. But they shake their heads sadly when the demerits are read, as they know that the demerits will bring a sad rebirth to the people of the Earth when they have died.

What is the meaning of the word 'Paya'? "Pa" is the original form; "ya" is a mark for the case. The original noun for it is "Poho," and, with the case "ya," is "Pohoya". This Sinhalese word "Poho" is derived from the Pāli word "Uposatha". "Upa" is a prefix, the vowel "a" of which was omitted. "Wasa" is the root; "wa" of it is

changed into "o"; "tha" is an affix. So the word "Uposatha" is framed, meaning—fast, fasting, abstinence from sensual enjoyments; "Uposatha-Dina" means fast-day or Buddhist Sabbath day.¹

I shall try to describe the religious events that took place in India and Ceylon on Paya Days, as I have found them stated in the *Mahā-Wansa* and other Sinhalese literature, and as the Buddhist Monks teach them here in Ceylon. And I shall begin with Wesak (Wesakha) full-moon day (full-moon day of May), which is considered the most important of all the Paya Days and the beginning of the Buddhist Religious Year.

THE FULL-MOON DAY OF WESAK (MAY)

At the time of writing, we are in the year 2462 of the Buddhist Era (A.D. 1917), and so the events which took place on Wesak Day happened more than two thousand years ago. Five events took place on full-moon days of Wesak, and four of them are the greatest events in the life of the Great Teacher of the Law, the Tathāgathā, the Illuminated One, Gauṭama, the Buddha of Justice and Wisdom. What are these four events that took place on full-moon days of Wesak?

- (a) The Birthday of Prince Siddhārtha.
- (b) His Renunciation of the World.²
- (c) His Obtaining of Buddhahood.
- (d) The Lord Buddha enters Pari-Nirvāṇa.

(a) *The Birth of Prince Siddhārtha*

In Kapilavastu, in Jambudvīpa (India), there were great rejoicings, for King Sudhodana's Queen, Mahā-Māyā, who had gone to Sumbini Gardens, had become the mother of a little son, who was prophesied to become the great Teacher of the

¹ This explanation of the word "Paya" has been kindly given to me by the Reverend High Priest Nanissara of Colombo, Ceylon.—M.M.H.

² This is the popular belief. According to the *Jataka-Attakatha-Nidānakatha* the Renunciation took place on the full-moon day of Usalki (July).

World, the Buddha. The Prince was born under a Sala tree, and the tree had shed thousands of blossoms over the couch of the Mother of the Lord. The Heavens rejoiced! Harmonies sounded all around, and the babe himself announced his coming Buddhahood. The Mother and Child were carried in triumph to the Capital, Kapilawastu, and the whole of the country listened to the prophecies of the Sages about the wonderful child which had been born.¹

(b) *Prince Siddhārtha's Renunciation of the World*

The Child Siddhārtha had grown up to manhood. He had become the first in all learning and the first in all physical accomplishments. He had married the beautiful Princess Yaśodhara, his cousin, and he lived among luxuries and in happiness in his magnificent palace. Then the inner voice awakened in him and he saw that the world needed a helper, a teacher. After going out into the city, he met with four sights which convinced him of the necessity of leaving the world and trying to find the cause of the misery of the world. So he left his beautiful palace, his beloved wife Yaśodhara, and his son Rahula, mounted his horse Kantaka, and rode, only accompanied by his faithful friend Chanda, away to the jungle. *This is called the Great Renunciation*².

(c) *The Bodhisattva attains Buddhahood.*

Prince Siddhārtha, cutting off his hair and discarding his princely clothes, went to the jungle; the Prince had become an ascetic, and He was the Bodhisattva, who had striven for long, long centuries to become a Buddha.

¹ King Asoka, about three hundred years after the birth of Prince Siddhārtha, had erected to His memory a column in Sumbini Gardens. This column fell down and was forgotten, overgrown with jungle in the course of time. Lately it has been rediscovered and stands again at the same spot, showing where the Sumbini Gardens used to be. It is now called Nepāl-Terei and is about one hundred miles north-east of Benares.

² For a further account see Sir Edwin Arnold's *The Light of Asia*, and *Jātakamāla*, Part II, by M. Musæus-Higgins.

After more than six years of torturing his body, after fasting and meditating, he found out that emaciating the body and fasting would not make the mind clear to find out the Truth. So he left the forest and the four ascetics, his companions, and he came to the Boḍhior Aswatha tree in Buḍḍha-Gaya. He sat down on Kusa-Grass, and after having been sorely tried in vain by Māra, the Tempter, and his hosts, He became *Enlightened*, the *Ṭathāgaṭā*, the *All-Wise*. *He was the Buḍḍha*, and this was on the full-moon night of Wesak.

(d) The Lord Buḍḍha enters Pari-Nirvāṇa

After the Lord Buḍḍha had fulfilled His Mission, preaching forty-five years the Dharma, the Lord Buḍḍha's body was weary. He went with a great number of his disciples to the Upavartana of Kusinagara (on the further side of the river Hiraṇyavaṭi), and under the sala-grove of the Mallas he bade his faithful Ānanda spread his couch with its head to the north. Here He passed from deep meditation through the four Dhyānas into Pari-Nirvāṇa. The Lord Buḍḍha left the earth on a full-moon day of Wesak.

When the cremation was over, Dēvapuṭra said to the multitude assembled: "The earthly remains of the Blessed One have been cremated, but the Truth He taught will live for ever. Let us go out into the world and preach to all mankind the Four Noble Truths and the Noble Eightfold Path, so that all may attain to a final salvation, taking refuge in the Buḍḍha, the Dharma and the Saṅgha."

HOW WE OUGHT TO CELEBRATE THE FULL-MOON DAY OF WESAK

Worship the High One, the Exalted One,
Worship Him on your knees,
Worship Him in holy gladness!
On the full-moon day of Wesak
He was born.

Worship the High One, the Exalted One,
 Worship Him with uplifted hands,
 Worship Him in solemn gratitude!
 For on the full-moon night of Wesak
 The High One renounced the world.
 The world slept when the Great Renunciation was fulfilled,
 But the bright moon saw it and the stars twinkled their
 approval.

Worship the High One, the Exalted One,
 In prostrated form,
 Worship Him in great reverence!
 For on the full-moon night of Wesak,
 After the great Tempter had assailed Him,
 He became the Buddha, the greatest of all mankind,
 The Redeemer of the World.

Worship the High One, the Exalted One!
 Worship Him with *Service*,
 Worship Him in great awe!
 For the Great One, the Exalted One,
 Had fulfilled His Mission;
 His last birth on earth was finished!
 On a full-moon day of Wesak
 He attained Pari-Nirvāṇa.¹

(e) *The Lord Buddha's Third Visit to Lanka (Ceylon)*

There is a fifth event which is supposed to have happened on the full-moon day of Wesak, and that is the third visit of the Lord Buddha to Lanka. It is told in the *Mahā-Vansa*² that it was in the eighth year of his Buddhahood that the Lord resolved to pay the promised visit to the Naga King Maniakkhika, who had requested the Lord Buddha, on his second visit to Lanka, to return there once more.

The Lord Buddha was then at the Jetavanarama, in the Kosala country in India, living there with His disciples for

¹ According to Theosophical teachings, the Lord Buddha has not quite left the World-Plane, and it is said that His shadow is seen on the full-moon day of Wesak. But as I am giving only the popular version, I shall not say anything here about this — M. M. H.

² Whether this visit was paid in the physical body or not, I do not know. Some persons think that it was an astral visit. I give the popular account as told in the *Mahā-Vansa* and as related by the Monks to the people of Ceylon.

the time being. Here He loved to live, especially during the rainy season.

On the full-moon day of Wesak, the Blessed One donned His robes, took His alms-bowl under His arm, and with a number of His Bhikkhus He appeared at Kelanie (in Laṅka) just at the time of the one meal before the middle of the day, which all Buddhist Monks take.

The jewel-throne, which the Naga Kings had presented to the Lord Buḍḍha at His second visit, was ready for Him; and sitting down on it, He and His disciples were served with *deva* food by the happy King Maniakkhika and his subjects. The jewel-throne stood under a canopy decked with jewels of all kinds, and it is said that later on, a dagaba was erected over it. The present dagaba in Kelanie (near Colombo) is supposed to have been built over this old dagaba, and it is said that the jewel-throne is in it yet.

After the meal was over, the Lord Buḍḍha preached to the Nagas and *Devas*. Maniakkhika, who had listened to the preaching of the Lord Buḍḍha on His two former visits also,¹ became an Arhaṭ, and many of his subjects became his followers; and thus Laṅka was prepared for the Buddhist influence and for Buddhism, which was introduced later on by the son of King Asoka of India, the Thera Mahinda. After the sermon was over, the Lord Buḍḍha and His Bhikkhus visited several places, which were to be consecrated later on by sacred buildings in honour of Lord Gauṭama the Buḍḍha. It is said the Tathāgathā lifted Himself into the air and meditated on the Samanta-Kuta mountain (Adam's Peak), where the *Deva-Puṭra* Saman-*Deviya* is yet the guardian. This *Deva-Puṭra* implored the Lord Buḍḍha to leave a token on the summit of Samanta-Kuta, and lo! a deep indentation was left on the mountain-top, where the Lord Buḍḍha had meditated. It is

¹ The two former visits of the Lord Buḍḍha took place on the full-moon day of January and the full-moon day of April.

said that the Deva-Puṭra has placed a rock over this holy Footprint, in order that it should not be desecrated ; so that the so-called footprint, which is visited even now by thousands of pilgrims, is the indentation made by Saman-Deviya on the slab of rock which he laid *over* the *real* Footprint. From Samanta-Kuta the Lord Buḍḍha visited several other places in Laṅka, as, for instance, the future Mahā-Megha gardens, where later on the Ruanveli dagaba and Thupa-Rama were built, and where the Bodhi tree was planted. After blessing the different places, the Lord Buḍḍha and His disciples left Laṅka for India, and He did not visit Laṅka again before His Pari-Nirvāṇa. This is the account of the Lord Buḍḍha's third visit to Laṅka, which occurred on a full-moon day of Wesak.

Marie Musæus-Higgins

CORRESPONDENCE

DOES THEOSOPHY MAKE US SELF-SATISFIED?

At a recent discussion among some Theosophical friends, the opinion was expressed that as a rule Theosophists do not take the same trouble over their work as is taken by those who are actuated chiefly by motives of ambition or family responsibility. It was admitted that two causes may easily contribute to this result: (1) the "other-worldly" tendency of the religious temperament takes the form of a general indifference to worldly success and family ties, but the driving force of the higher ideal is not as strong as that of the ambition which it has displaced; (2) the "chosen people" idea takes the form of a general indifference to the experience gained by workers outside the T.S. Certainly the airs of superior knowledge assumed by some people, whose reading is often almost entirely limited to reprints of Theosophical lectures, are nothing short of ludicrous to specialists who have perhaps made a life study of the subject pronounced upon, and who have had to rely on their own efforts and those of their fellow-workers.

Of course both these tendencies are weaknesses on the part of human nature and not of Theosophy; but the question to be faced is—does an acquaintance with Theosophy tend on the whole to accentuate these weaknesses, and if so, how can this tendency be counteracted? I shall be glad to hear what your readers have to say on this point.

MAN OF THE WORLD

BOOK-LORE

Theosophy and Reconstruction, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1-8 or 2s.)

Under the above title are collected eight lectures delivered by Mr. Jinarājadāsa at various times and in various places during the years 1916—1918. The main thought which underlies them all and binds them together as a whole, is the one now occupying the minds of all thinking people—the coming Reconstruction. Studied in the light of Theosophy, this Reconstruction must be guided and measured by the principles and ideals suggested by, and, as it were, summed up in, the phrase “God our Brother Man”. How to all things in life may be applied this new conception—new at least as appealing to the majority—of a God to be worshipped in our neighbour, is the idea that is developed in this book. “The whole strength of spirituality to-day,” says the author, “is being swung away from God to Man,” and it is our business as Theosophists studiously to discover the signs of this change of attitude and heedfully to observe them, so that we may learn from them how we may help in their development along the lines indicated by the teachings of the Ancient Wisdom.

The first lecture deals with the question of Reconstruction in general. Mr. Jinarājadāsa traces the various causes of the great unrest everywhere—very briefly, of course, and in broad outline. Then, before attempting to suggest the lines along which we may help in the rebuilding, he says:

It is because obstacles have come in the way of the unfoldment of the Divine Plan that those obstacles are being hurled asunder now by what is taking place in the world to-day. For when God builds, no human will (not even of all humanity combined) can stand in the way. The process of reconstruction is taking place, but the process can be *hastened*. That is the message which Theosophy always gives to men when Theosophy tells of a Divine Plan. The *results* are obtained, but not the results *in time*. You can hasten the results *in time*, and it is your privilege and mine to hasten them and thereby gain much joy and inspiration.

The next question is: How may we help in this hastening? Mr. Jinarājadāsa points out what are the great principles underlying human life in accordance with which the Theosophist must plan his work.

These same principles—the message of Theosophy—are applied a little more in detail to various questions of importance in the subsequent lectures. First comes education, then the religions, the modern search for truth, war, civics, art, and finally personal religion.

is interesting to note in connection with the ideal of the service of others, on which such great emphasis is laid throughout the book, that every now and then we are reminded that the only acquirements of any real value are those which the individual gains for himself. We are to recognise God in our brother man in order that we may clear away the obstacles from his path and our own, so that he and we may allow God full self-expression. The individual is unique and must work out his own destiny, his true life “a flight of the alone to the Alone”; and yet at this particular stage of the world’s evolution his path lies along the road which leads him to seek inspiration in the effort to serve and love and understand his brothers. The whole thing is very beautifully summed up at the end of the lecture on Art :

But who will bring the new Evangel of Man, which will create the great art which will purify our coming civilisation? It may be a “World-Teacher,” as some hold. If so, then He must reveal to us new beauties in the mystery of man; out of man, and out of man’s relation to his fellow men, must such a Teacher build up a new mysticism. For mysticism we must have; it is the bread by which mankind lives. Its almoner is Art in its many forms of music and architecture, poetry, sculpture, painting and literature. Each is only great as it mirrors a Divine Idea. But henceforth the Divine Idea must flash to us not the beauties of God, but the beauties of Man.

Mr. Jinarājadāsa points out how in all sorts of ways this new Evangel is already finding expression in the world. There are many indications—small and insignificant in themselves sometimes—which show the trend of things, and in this book may be found many suggestions which show how, by understanding their significance, the Theosophist may teach himself to become a helper of God the Builder.

A. DE L.

Looking Forward, by Clara M. Codd. (Orpheus Publishing House, Edinburgh. Price 2s. 6d.)

In the present time of sore trouble for this Earth of ours, if any comfort exists, it exists only in the “looking forward”. Life would be a sad and very weary burden indeed, were it not for the hope of the future; and the overwhelming confusion which reigns in the world to-day would fill it with despair. But hope seems never to be stronger in the human heart than when the thing it hopes for is farthest away; and never before has the Brotherhood of Man been talked of as earnestly as now, when the recent war has apparently proclaimed so complete a negation of it. It is well that there should exist this

interaction between Evil and Good. How awful, otherwise, would Evil be, if it were not realised that it is the inevitable condition for bringing forth the latent Good!

While every one feels the importance of the present moment, and is vaguely beginning to understand that the war was but the precursor of a vast change, to all those who believe in the Coming of the great Teacher the events of the day are of still greater significance; and it is this significance which the author of the book, *Looking Forward*, has endeavoured, very shortly but very simply and clearly, to reveal. Broadly speaking, the change that is rapidly working at the present time can be classified, according to the author, into the change in man's conception of Religion and of Society. The "Coming Faith" and the "Coming Social Order" are dealt with here. The terrible suffering involved in the war has thrown man more completely on God than ever before—yet on a God far different to any which humanity had yet known of. It is no longer a God distant from and outside His creation, but one very near and existing *in* himself, to which man has turned; for suffering has somehow lifted a little of the veil and revealed to each his inner Self, and he has recognised the Divinity of that Self.

The war, by accentuating industrial and economic questions, has drawn the classes together, and the advance achieved in science, coupled with a wide sympathy evolved through common suffering, has laid the foundations of internationalism, a basis for the Brotherhood of Man. All parts of our Earth being knit together into one complete whole with sympathy and love, not between men only, but towards the lower kingdoms too; and science having annihilated time and space, till "foreign parts" should connote nothing less than other planets: such is the future that the author is "looking forward" to—a future which has the hope of the most momentous and holiest event in store—the Coming of the Lord. With this hope, no misgiving can exist with regard to the ultimate consequences, and the little book breathes only of hope and confidence.

But will this dream of entire peace and happiness in the world be realised in our own time? Or will it not rather be the future, distant generations that will see that fulfilment for which we shall have been only the strenuous workers?

B. K. H.

My Father, by Estelle W. Stead. (Thomas Nelson & Sons, London. Price 2s.)

This volume, containing extracts from his own writings, skilfully augmented by personal touches of her own by the authoress, is of quite exceptional interest, dealing as it does with the life of a remarkable man, William Stead, Journalist, Reformer, Spiritualist—the friend of Cecil Rhodes, of Gordon, of Annie Besant : and Editor—first of *The Pall Mall Gazette*, in succession to Mr. Morley, and then of *The Review of Reviews*.

He is portrayed first in his aspect as the loved son of an almost worshipped father; then follows an account of his entry into journalism, his connection with Gladstone and his rapid rise to first rank as Editor of an important paper. The gradual unfoldment of his sense of responsibility to the world at large leads us to him in his second aspect, as a Reformer—the champion of the oppressed Balkan States, the denouncer of the scandal of the White Slave traffic, the man who went gladly and proudly to prison for the sake of his principles, in connection with those terrible, soul-searing revelations in *The Pall Mall Gazette*, known as “The Maiden Tribute of Modern Babylon”.

Later in the book we read of his gradual attraction to, and study of, psychic phenomena, with interesting personal anecdotes on the subject, and he stands before us as an earnest Spiritualist, his one great desire the bridging of the gulf which yawns between the physical and higher planes of nature. An account follows of the inception and work of “Julia’s Bureau,” that attempt under guarded conditions to facilitate communication between those still on earth and their loved ones who had gone before; and this brings the reader up to the final tragedy—the loss of the great *Titanic*, with its hundreds of victims—among whom was Stead—then on his way to carry out work in America. Lastly we learn how the promise given to his friends was fulfilled, how he stood once more among them, showing himself—though not in his physical body—to many who had known and loved him, while his voice from “the other side” proclaimed: “All that I have told you is true!”

A book well worth reading of one of the careers which count.

U.

The Silken Tassel, by Ardeshir F. Khabardar. (Published for the author by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8.)

Mr. Khabardar is a well known poet in his mother-tongue (Gujerāṭi) and the volume under review is his first book in English. We congratulate the author on his mastery of the language, for there is remarkably little of a foreign element in his work, but necessarily there are sometimes un-English phrases, and archaic words are used here and there which an English poet would have avoided. Inevitable also, perhaps, is a too strict adherence to his English models, both in thought and diction. In the "Ode to the Kokil (Indian Cuckoo)" the influence of Keats is too obvious to be justified.

What dreams are thine I know not, happy Bird !
Come down to me, that I may half conceive
Thy mellow dreams and songs unseen, unheard
On earth, where heavily our bosoms heave
We know not how to laugh a rosy flood
Or play to pallid cheeks our joy-stringed lyre
To break to dimples deep . . .

It is fairly well done of course, and the poet has a happy turn for simile as well as a faculty for melody—but what is so perilously near imitation flatters neither the poet nor his model.

It is with pleasure we turn to some poems which have Indian thought and Indian feeling. They are too few : from "Radhika's Perplexity" we extract one verse.

I carry my pots to the village well,
When the dawn has lifted her veil,
Slowly and slyly he comes behind
Like a *chittah*, and suddenly there I find
His shadow before me trail;
I fill my water-pots on the well
When stealthily he comes nigh,
He lays them on my head uncalled,
"Oh Radhika! 'tis too high"
I turn my face, but he looks in my eyes
And laughs and passes by!

There are several sonnets included in the volume, many devoted to the theme of love, which, as to all poets, is attractive to Mr. Khabardar. Mr. Cousins has written a very appreciative Foreword to the volume, but the reviewer feels, despite such authoritative recommendation, that the author's full genius is sadly hampered in his English verse. Ignorance of Gujarāṭi, alas! prevents a just comparison, however.

S. A.

Reincarnations, by James Stephens. (Macmillan & Co., Ltd., London. Price 3s. 6d.)

Many a Theosophist, attracted by its title, will pick up this book, hoping thereby to learn more of that problem of progressive incarnations which fascinates alike scientific and romantic temperaments. He will find, however, no mineral, vegetable, animal or human incarnations in this volume, for the incarnations are not those of any human spirits but of certain spirits of poetry, lately incarnated in Irish bodily forms and now before us in English ones. The author, in his endeavour to play the part, not of a mere translator but of incarnator, found his task so difficult that it became necessary to seek his disembodied spirits in that devachanic region where they dwelt in the house of a Muse of Poetry (She whom we may call the Celtic Muse), and to provide them with new bodies, mental and astral as well as physical. Being himself merely human, he now doubts whether the same spirits will after all be found within the new forms, for here, as in the case of humans, the interest lies in the persistence of *individual* characteristics in successive personalities.

To the present writer, his success lies in that he has not only conveyed a sense of that elusive, plaintive yearning after "old, unhappy, far-off things," that "infinite passion and the pain of finite hearts that yearn," which seems *the* characteristic of the Celtic Muse, but also the quaintest humour, which surely never could belong to more than one individual! To others, however, who know in their Irish bodies the poems of Keating, Kaftery, O'Kahilly and O'Bruadair, this book may yield even greater pleasure, for they may retrace in these later embodiments the beloved features of the Celtic Muse, whose infinite variety "age does not wither nor custom stale". We may add that the "variety" includes a mental and moral shillelagh for those who please Her not—a shillelagh wielded by O'Bruadair with his lines: "May she marry a ghost and bear him a kitten, and may the King of Glory permit her to get the mange!"

A. L. H.

THE THEOSOPHIST

ON THE WATCH-TOWER

FOR the first time after many years Adyar will be without its President and beloved Head for some four or five months at least. Mrs. Besant's last visit to Europe was just before the War, and since that time she has been living and working in India—how strenuously only a few of us know. In 1917, there were three months of absence on account of the internments, but, except for this, our President has only been away from Adyar for short intervals—touring, attending Congresses and meetings. She leaves a very great gap. We are already, in our selfishness, counting the days to her return, and as yet they are many—far more than conduce to pleasant counting. But our temporary loss is Europe's temporary gain; and it is only fair to remember that when she returns to our midst our gain will be Europe's loss. So, after all, it is perhaps best to feel as little lonely as possible—remembering that we have had immense opportunities and privileges for many years, and rejoicing that it is now the turn of others who love her as we do, to bask in the sunshine of her presence in their midst.

Mrs. Besant left Adyar on White Lotus Day, May 8th, for Bombay, where she remained until the 12th, embarking on S. S. *Canberra*—an Australian vessel, as its name implies, and interestingly significant of new Australia—for Marseilles, whence she will proceed overland to London. A wireless message from “somewhere” in the Indian Ocean brought us the cheering news “All well,” but travelling is so uncertain nowadays that it is impossible to predict when Marseilles will be reached, and equally impossible, too—to judge from the reports of passengers who have travelled overland—to gauge the length of the journey from Marseilles to London. But there will be happy and eager faces to meet her everywhere, and, thanks to the devoted efforts of Herbert Whyte, she may very likely be greeted at Port Said by a number of Egyptian Theosophists, for enquiries have been received from Cairo as to the probable date of her ship passing through the Canal.

* * *

It is said that misfortunes never come singly. Nor, apparently, do departures, if we may use the word “come” in connection with “going”. Mr. Wadia has also left with his chief—creating another gap of no small dimensions. Mr. Wadia has been living in Adyar for the past twelve years or so, and has built up its business side especially, with great devotion and success. Among other things, Mr. Wadia is, as everybody knows, the head of the T. P. H. and of the Theosophical Bank, as well as being Mrs. Besant’s business adviser, to say nothing of his political work, innumerable treasurerships and other offices. Indeed, it seemed at first as if Mr. Wadia could not possibly be spared from his work to go to England. But helpers came forward to offer their services while he is away, and so White Lotus Day saw him, too, bid us a temporary farewell. On May 15th he left Bombay on S. S. *Katoomba*—there being no berths available

on S. S. *Canberra*—together with Messrs. P. K. Telang and John Scurr.

* *

Adyar, therefore, feels distinctly depleted, all the more because Mr. and Mrs. Jinarājādāsa are also away, visiting the Dutch East Indies on their way to Australia, where they will stay some time with Mr. Leadbeater. However, there is the family reunion to look forward to, and we are happy that Europe, Australia and the East Indies will have our loved elders for some time in their midst. Mention must be made of the departure of Mr. Cousins for Japan, on a year's leave from Madanapalle, to lecture in one of the Imperial Universities. Mr. and Mrs. Cousins are not strictly residents of Adyar, but Adyar residents claim them as their own; so it is quite appropriate to say that Adyar has, for the time being, lost another of its residents in Mr. Cousins. But he is sure to do magnificent work in Japan, and we look forward to the sowing of much Theosophical seed in that wonderful country.

* *

New Zealand must be much farther off, physically, from India than geography would have us believe, for only within the last few days have we received the text of a Resolution unanimously adopted on December 27th last at the Annual Convention of the Theosophical Society of New Zealand at Wellington. We give extracts from it here :

That this Annual Convention of the New Zealand Section of the Theosophical Society hereby expresses its profound sense of indebtedness to its President, Mrs. Annie Besant. Not only has she brought illumination and inspiration on matters specifically Theosophical and metaphysical, which is itself a great achievement never to be forgotten, but her life of long-continued and varied public service has been, and is, a splendid commentary and vindication of her teachings. As a pioneer in the causes of the enfranchisement of women, social reform, liberalised religious thought, and the application of an enlightened conception of human destiny to the multifarious problems of life, we feel it an honour to serve under such a leader. We recognise in her versatility of interest and prophetic outlook

something of the immense significance of the present reconstructive cycle.

* * * * *

We desire to place on record our appreciation and gratitude for her ennobling example and words of wisdom and power, and to pledge ourselves to endeavour to embody those principles of wide charity, intellectual clarity and spiritual upliftment, of which she is so conspicuous an embodiment.

* * *

We reproduce this Resolution as an example of the universal attitude towards our President in the Sections of the Theosophical Society throughout the world. Innumerable letters, telegrams and cables, continually reach her, begging for a visit, assuring her of unflinching support, conveying deep appreciation of her services in the cause of Brotherhood. Truly may we say that never was the Theosophical Society more united than it is to-day. The end of the old world, and the entry of the new, sees our movement all the stronger for the trials through which it has passed --ready to play its part in the great reconstruction now dawning all over the world. And our Society goes forward to its work, confident in the judgment of its great leader, sure that she will guide it to the fulfilment of the Masters' will.

* * *

A very interesting series of meetings have recently been held at Adyar by the Branch Inspectors and travelling lecturers and organisers of Southern India, in order to organise in a more efficient manner the spreading of Theosophy through the Presidency of Madras. Up to the present, there has been a tendency to work in a more or less haphazard fashion, and these workers have felt that the propagation of Theosophy deserves as much careful and business-like organisation as any commercial or purely business movement. "We must give Theosophy all the scientific organisation we should give to our businesses, and, in addition, learn to guide its unique spiritual vitality in the most helpful directions and

over the widest possible area," said one of the workers. "It is too often imagined," he added, "that spiritual things need no business setting; whereas orderliness and method are among their fundamental characteristics." Realising this, this group of workers is sitting down day after day to discover ways and means of spreading the message of Theosophy far and wide through India's Southern Presidency, so that the maximum of expenditure of force may yield the maximum result in an increase of the spirit of Brotherhood.

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* *

The death of Sir William Crookes takes away from our midst one of the most intrepid scientists of the older generation, at the advanced age of eighty-six years. For over fifty years Sir William Crookes had been one of the most original scientific investigators and a prolific discoverer. In 1861, he discovered, through spectrum analysis, a new metallic element which he called "thallium" on account of its presence being marked in the spectrum by a single emerald-green line. At the London Exhibition of 1862, he exhibited a piece of the new metal. In 1875, he invented the radiometer, and, about thirty years later, the spinthariscopes—"a small metal tube, about an inch in length, with an invisible speck of radium placed opposite a fluorescent screen at the blind end". When held to the eye in a dark room, sparks are seen to be flying in all directions at the rate of about 30,000 miles per second—"one hundred times faster," says Sir Oliver Lodge, "than the fastest star, they are the fastest moving matter known". Sir William Crookes' most famous discovery was, however, that of the Crookes tube. A note in *The Westminster Gazette* says:

It was whilst making an experiment with a "Crookes tube" in front of a specially prepared screen that Professor Rontgen accidentally interposed his hand between the screen and the tube, when to his intense astonishment he saw on the former the shadow, not of his hand, but of the bones which it contained. From that chance happening the system of Rontgen, or X-ray, photography emanated; whilst it was

the fact that uranium salts were found to possess radio-active properties which guided M. and Madame Curie in their discovery of radium. Consequently, it is only just to affirm that two of the most important scientific discoveries of all time may be traced to the original work of Sir William Crookes.

* * *

Over a quarter of a century ago, Sir William Crookes joined the Theosophical Society, and was one of the most active members of the Society for Psychical Research. To quote his own words:

To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science. There is nothing for the investigator to do but to go straight on, "to explore up and down, inch by inch, with the taper of his reason"; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp.

Sir William was a member of the London Lodge of the Theosophical Society, and for some time worked with its President, Mr. A. P. Sinnett, the honoured Vice-President of the Society, in connection with scientific research. Mr. Jinarājādāsa wrote of him in *New India*:

I remember when I was in London I saw definitely with regard to some of the theories of Crookes about the "Law of the Elements" that certain suggestions had been given to him by the Mahātmās who were working for the Theosophical Society, which suggestions helped him greatly to elucidate the problem he was working at, on the Table of the Elements. His arrangement is known as the "Lemniscate" arrangement of the Mendeleeef Table. It was Crookes who reversed the dictum of Tyndall about the relation of Life and Matter, and stated that he saw in Life all the potentialities of Matter.

* * *

The eyes of the whole world are turned upon Paris, where statesmen from every Nation are endeavouring to find a solution for the innumerable problems the War has raised. The stupendous energies and devoted enthusiasm hitherto concentrated upon the War have now to be directed towards the prosecution of Peace, for Peace hath her problems no less acute than those of War. Indeed, it is the opinion of many, that the problems of Peace are far more difficult of solution than those of War, inasmuch as War only clears the ground

for Peace to build upon. Theosophists would do well to read very carefully the chapter in *Man: Whence, How and Whither* on "The Federation of Nations," so that they may gain a general idea of the end towards which the statesmen of the world in Paris are unconsciously working. Mrs. Besant and Mr. Leadbeater say: "There seems to have been some trouble at first and some preliminary quarrelling." We have certainly reached this stage, for all accounts point to the undoubted fact that there is a considerable amount of difficulty in getting the League of Nations into working order. Alternately we hear that Italy, and President Wilson are threatening to withdraw from the Council of Four, and it is clear that there is a distinct difference of outlook between the Old World and the New. President Wilson's "Fourteen Points" represent the New, while compromise, based on an exceedingly intricate political situation in Europe, represents the Old.

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* *

But the League of Nations is gradually getting into shape, and it is almost possible to perceive the very early, embryonic condition of that "Federation of Nations" which Julius Cæsar redivivus will place on a firm foundation. Evidently the existing League of Nations, if, indeed, it can yet be said to have any real existence, is but a *ballon d'essai* for the *real* Federation, for we are told that the Kings and Prime Ministers gather "together to decide upon the basis for the Confederation," and that "Cæsar builds for the occasion a circular hall with a great number of doors, so that all may enter at once, and no one Potentate take precedence of another". It seems probable, from observations elsewhere in *Man: Whence, How and Whither*, that the establishment of the real Confederation, as distinct from the preliminary League which is now struggling to birth, is only settled in its permanent form after the Coming of the Lord Maitreya. It is this "arrival and preaching" that largely makes Cæsar's work possible. In any case, the

reconstruction period now upon us, offers a wonderful opportunity for watching the hand of God at work among the affairs of men.

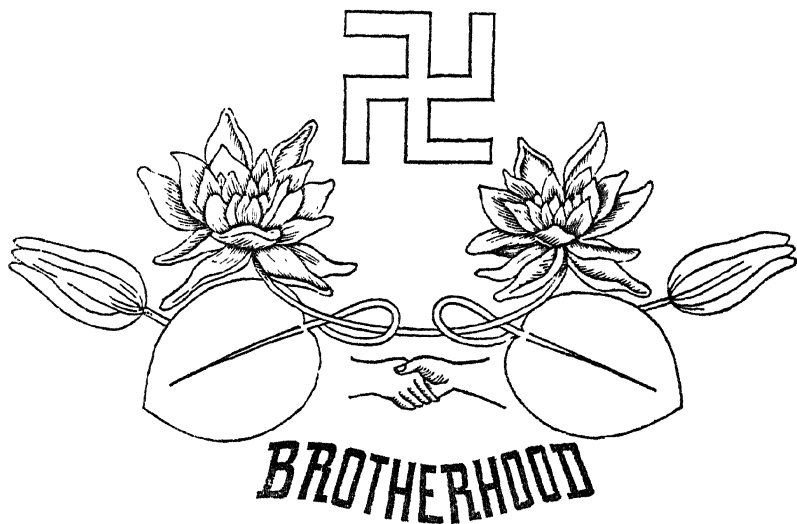
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In our correspondence pages Mrs. Musæus-Higgins pleads for the revival of the Lord Buddha's Order of Bhikkhunis on a basis suited to modern conditions. Mrs. Higgins writes :

There are still, scattered about in the modern Buddhist world, a number of recluses living the life of Nuns ; but in the strict sense of the word they are not real Nuns, for they cannot claim the Guru-succession. The thread of the life of the Order is not broken ; it is there, it is not dead. The reincarnation or revivification of the Order, then, is necessary. As the sun rises in the morning, so will the life of this Order wake up again with the Coming of the World-Teacher, the Bodhisattva. He will revive the Order, to continue its errand and mission of Love and service to the world. Therefore our path of duty is clear. We must prepare the ground for His Coming and hold ourselves in readiness to receive the ordination from Him, the Bodhisattva Maïtreya, who will one day become the Buddha.

It is significant how, all the world over, a movement is taking place to enable those women who feel the call to be consecrated at least to a measure of the priestly status, qualifying them at any rate for some of the duties of priesthood. In England, Miss Royden has succeeded in inducing several clergymen to permit her to preach in their churches, and the Liberal Catholic Church is being urged either to ordain women or at least to establish in connection with its Ministry a special Order for women. The question is a difficult one, and we doubt whether in Christianity there is any authority sanctioning the ordination of women to the priesthood, although, of course, there are large numbers of religious orders for women. On the other hand, the fact that there is not only room, but also undoubted need, for organised religious work by women has become increasingly obvious, and it certainly seems desirable that those who dedicate themselves to a religious life should receive official recognition and status.

G. S. A.



“ON BAD PASSIONS”

By BHAGAVAN DAS, M.A.

THERE is an interesting article, headed as above, in a recent issue of *The Cambridge Magazine*. It opens with the incontestable statement that “one of the most difficult problems before the moralist and the constructive sociologist is the treatment of impulses recognised as undesirable, such as anger, cruelty, envy, etc.” The treatment of the subject in that article appears, however, to be somewhat too materialistic in its outlook. Some other aspects might therefore be brought out usefully, from the standpoint of old Indian psychology.

(a) METHODS OF TREATMENT

An attempt (very imperfect, preliminary spade-work) is made in the book on *The Science of the Emotions*, to deal with

this problem. But the ways suggested there, of controlling the vicious impulses and cultivating the virtuous emotions are, as indicated in the book, mostly useful for the person who has already passed to the discriminating wish to improve one's own life and the life of others—has, in other words, stepped from the path of eager pursuit of sense-objects to the path of renunciation.

(b) KNOWLEDGE OF THEIR NATURE AS BASIS

And those ways start from the knowledge of the nature, genesis, and mutual relationships of the various emotions and passions as revealed by analysis in the light of the ancient *Brahma-vidyā*, the Science of the Infinite, the Metaphysic of the Self or Consciousness. Such knowledge would help its possessor to control his own evil tendencies or "bad passions" primarily. And in such controlling he would exercise all the three ways mentioned in the article under reference, though in a manner somewhat (but not altogether) different from that intended by its writer. Secondly, he would help others towards similar self-control, in the sense of that writer, or, if the qualifications of the person to be helped allow, by first communicating to him the knowledge which would enable him to watch and analyse his own moods deliberately.

Those "three ways of dealing with impulses recognised by society as undesirable" are: "(i) rewards and punishments; (ii) sublimation, and the provision of harmless outlets; (iii) physiological treatment leading to the weakening or destruction of the impulse in question."

These ways are as old as humanity, though perhaps the third has a somewhat fuller and more detailed significance in the present epoch of more specialised knowledge of brain and nerves and glands and functions than is plainly available in the older records.

(c) ["i"] REWARDS AND PUNISHMENTS—TWO CLASSES
OF INDIVIDUALS

In the case of the deliberate pursuer of self-discipline, the award of rewards and punishments would take the shape of contemplation of the respective negative and positive consequences of resisting or yielding to the good or the evil impulses; pain first and pleasure afterwards when the virtuous impulses are followed, and pleasure first and pain afterwards when the vicious ones are given play. (*Yoga-bhāṣya*, ii, 33, *et seq.*, and *Gītā*, xviii, 37, 38.) In the case of the ordinary person also, the persisting *ideas* of the punishments and rewards make motives for refraining from indulgence of the "bad passions" and allowing the manifestation of the good. The difference is that the indulgence avoided, or the manifestation made, in this case, is mostly only the *overt* one, and the rewards and punishments contemplated are *personal*. In the other case, where the Unity of all Life has been recognised, the good or ill consequences are sensed as wide-reaching, and as psychical, as well as physical, and the indulgence guarded against, or manifestation permitted, is inner as well as outer.

For the individual who is yet dominated by the sense of egoistic separateness and selfishness, the system of external rewards and punishments, and the constant maintenance of these before his mind's eye by various devices, of instruction and discipline, from without, is an indispensable way, which should, however, be only a preliminary to the next step, of "sublimation". For, as is axiomatic in psychology, physiology, politics, physics, etc., mere *repression*, without *direction* into safe and useful vents, means only explosions, dam-burstings, inundations, revolts and diseases of all kinds. In the case of the individual who has crossed over from prevailing egoism to prevailing altruism, from "I" to "we," from the concrete to the abstract, the singular to the universal, the material to the

spiritual (both factors of each pair being absolutely inseparable, yet always distinguishable and ever varying in degree inversely), who has therefore re-established within himself the perpetual Source of the Law in the shape of the Ideal of Spiritual Unity and all-embracing benevolence and self-sacrifice, the instruction and the discipline well up from within.

(d) ["ii"] SUBLIMATION— OF TWO KINDS

The measure which should immediately follow after, or, indeed, be taken simultaneously with, that of the restraint of the vicious impulse, is that of providing for a healthy outlet of the energy involved. The difference of method between the two classes of individuals, the predominantly egoistic and the predominantly altruistic, is the same here as described above. In the one case, the direction comes from without; in the other from within. Another difference, as to the kind of sublimation, will also appear as we proceed.

(e) THE DIFFERENCE BETWEEN MATERIALISTIC AND SPIRITUAL VIEWS

Some remarks made in this connection by the writer of the article under reference are so worded that they may well give rise to the impression that his views are too materialistic. Thus he says: "Religion itself is a sublimation of various impulses. The belief in God and a future life are sublimations of fear; mysticism is primarily a sublimation of sex; hell is a sublimation of hate." All this is very like the crude idea that "thought is the product of the brain, as bile of the liver," compounded with an equally unripe and one-sided interpretation of the maxim that "the wish is father to the thought"—without taking any account of the *mother* of the

thought, which is the *fact* or *substance* in nature on which the wish works. If the man takes the piece of tin with the sun upon it for silver, or the bit of glass for a diamond, and never the reverse, no doubt it is his avarice which is the father of the thought, that is, of the error in the thought; but the *fact* of the tin or the glass is the mother of the thought, that is, of the element of truth in it, of its coming into existence at all. Than what the writer of the article says, it would be truer to say that various impulses—*good* as well as bad—are "specifications" of "religion" in general, which is "the love of the moth for the star," the tri-une tie between the finite (a fact) and the Infinite (a far more indubitable fact); that fear (and also *hope*) is a "liqutation" from the belief in the great facts of God and a future life; that sex is a "precipitation" of the mysticism of the Desire between Purusha and Prakṛti; that hell, instead of being a "sublimation," is a "consolidation" of hate; for, indeed, "war is hell," and war is made by hate, and "lust, hate and greed make the triple gateway into hell," as the *Gītā* says. Indeed, the final truth of Veḍānta is that all this solid-seeming, yet ever-vanishing, world-process is the "ponderation," the "condensation," the "detrusion," "the body which is the soul made visible," of Primal Error, Avidyā, the infinite *imag-in-ing* Itself to be finite, and of its complementary Primal Truth, Viḍyā, the Infinite *neg-at-ing* the finitude.

(f) RECONCILIATION

But there is an element of truth in the crude generalisations also, *viz.*, that the two factors of each of the propositions *have* an inseparable connection, though neither can be wholly resolved and sublimated, or condensed, into the other, without that other disappearing also.

The whole truth is that Spirit and Matter, Subject and Object, are both inseparable facts; that the Desire-Energy

which connects the two everlastingly, has two forms : (a) the more matter-ward, egoistic, individualistic, competitive, selfish, vicious (in endless degrees), and (b) the more Self-ward or Spirit-ward, altruistic, universalistic, co-operative, unselfish, virtuous (in endless degrees) ; that (1) energy of either form can, within varying limits, be transmuted from work of one variety to work of another variety of *the same form, ordinarily*, as, *e.g.*, acutely criminal into voluminously vicious, murderous of one into slanderous of many, or intensely sacrificial into extensively virtuous, dying for one into benevolent charity for many, and *vice versa* ; and, finally, that (2) energy of the one form may be transformed into work or energy of the opposite form, by and after special *reaction* (within the soul or mind), as in the case of sinners becoming saints, and “angels” falling from “grace” into deeper sin.

Transmutation of the former kind, from acutely to mildly egoistic, is the first step in the discipline of “the young soul”. Transformation of the second kind, from vicious to definitely virtuous, is the second step, and forms the discipline of the more advanced.

(g) VARIOUS CONVENTIONAL PRACTICES, RE FIRST KIND OF SUBLIMATION

The *competitive* games, sports, athletics and studies of schools and colleges, and the pursuit of the various appetites and ambitions within the limits of the law, in family, social, professional and public life, afford scope for transmutations of the first kind. Besides these, special, local and temporary relaxations of ordinary conventions, and even laws, are provided by social instinct everywhere, to make opportunities, in the way of partial sublimation, for venting various lustful, cruel, orgic and disorderly tendencies, innate in humanity, in a restrained manner calculated to minimise

their harmfulness and make them subserve some useful purposes also, if possible. Instances are carnivals (like the Holi-festivals in India), betting and gambling (at races or with cards, etc., in gambling towns, or as at the Dīpāvalī festival in India), mixed bathing (in the sea, or as at tīrthas or sacred places in India), hyper-excitement, intoxication, alcoholism at special rejoicings and celebrations (as during yajña-sacrifices in India), slaughter of animals in various ways, bull-fights, cock-fights, sport, butchery, vivisection, etc. (and in yajña-sacrifices in India), mixed dancing, theatres, actors and actresses, *beaux* and courtesans, *demi-mondaines*, etc. (or *deva-dāsīs* in India), and boxing, wrestling and duelling. But the calculations of limitation and partial sublimation, or checking by religious sentiment and surroundings, or of subserving artistic and other education and sex-instruction, etc., all fail, and indeed only add fuel to the fire, when the matter-ward tendency is surging strong in the *sūtrātmanā*, the oversoul, of any particular people, or in that of the whole human race, as it has been latterly. "Religion" then becomes only a cloak for deeper sin. "There is no voluptuousness so devouring as mystical voluptuousness"; it becomes a perversion of the *maṇumaṇi bhūmi* of Yoga. When "divine science and philosophy shoot beyond their mark to be procuresses to the lords of hell," then hell may well become glutted.

(h) THE SECOND KIND

Transformations of the second kind, *vis.*, of vicious energy into really virtuous work, are rare. The race as a whole is very far yet from turning to the altruistic and humanistic phase. Approaches to it, as advances beyond primitive and naked individualism, are class-ism, creed-ism, patriotism, nationalism, racialism, etc. These, it is obvious, involve as much, and indeed a far more powerful and dangerous and ruthless,

“egoism,” *against other* races, nations, creeds and classes, as and than they involve “universalism” *within* each. But as and if the humanist idea and aspiration spread, we will have more cases of this second kind of transformation.

(i) THE CASE OF BEETHOVEN

The case of Beethoven, mentioned in the article, requires much detailed examination before it can be definitely classified. What was the nature of the symphonies into which Beethoven's anger against his cook was translated? Were they martial or were they maternal? If the former, then the sublimation was of the first kind, *i.e.*, acutely and physically vicious into the ideally so. If the latter, then it was of the second and finer kind—vicious into truly (and not only comparatively) virtuous. There are other questions. Did the fits of anger really precede the composing *afflatus*, or did they succeed it, as by-products and epi-phenomena? It is well known that when energy is aroused in a certain direction, surpluses flow into other directions. Psychologists have generalised the facts observed into a “law of diffusion of energy”. (The doctrine of *unmesha* in Kāshmirian Shaivism is somewhat similar.) Strictly, the stroke with the paws and the claws, or the crunch with the jaws and the fangs, would be enough, but roars are also uttered and the mane and the tail also erected. If Beethoven's *afflatus* really preceded the fury, *internally*, then the struggle against the difficulties of expression would be sufficient to account for the succeeding anger—for which the cook would be a convenient vent, especially if she had the misfortune to interrupt the travailing genius with information as to lack of material for the next meal.

Truer instances of sublimation of the second kind would be the cases of sinner-saints at the critical stage, who have often found it unavoidable to give its fill of grossness to the

"animal" in them, deliberately, and then rise, on the wings of the resultant reactionary disgust, to the heaven of the "angel" in them. Possibly Francis Thompson, the poet, underwent such experiences.

(j) THE MAIN QUESTION

But whatever the exact facts of Beethoven's or Thompson's cases might be, the question that the writer of the article puts is always worth careful consideration. He says:

It is possible that Beethoven's music would have suffered if he had had no cook upon whom to vent the unsublimated parts of his anger. It is at this point that real practical perplexity comes in. If a man's vigour and vitality depend upon oppressive actions, what is to be done? . . . The world, as it is, affords so many tolerated outlets for oppressive impulses that the problem is not acute now, but in a world with more humane institutions it would have been depressing. If Beethoven could have been turned into a quiet, well-behaved person, the loss to music would have outweighed the gain to the cook. If a man's energies are, in the main, employed in very useful channels, it is not worth while to destroy them by preventing him from being slightly oppressive.

(k) THE ANSWER DEPENDENT ON "VALUES" AND AIMS

The answer to this question depends upon "values". To the cook, probably, a kind glance and an affectionate word from her master would have been worth far more than a score of his overpowering symphonies and his musician's "eyes in a fine frenzy rolling," which give such raptures to persons gifted with the needed musical ears and situated otherwise than the cook—unless perhaps she was herself one who revelled and took deep delight in a good, tough, wordy fight. In an idyllic, arcadian, pastoral or agricultural civilisation, "the *vigour and vitality*" that "depend upon oppressive actions," the "man's energies . . . employed in *very useful channels*" on condition of "being *slightly* oppressive," which are natural and necessary in a highly mechanical and industrial civilisation, would be

very much at a discount. Those particular channels would not be regarded as “*very useful*,” for the conditions and contrasts which now make them appear or be useful, would be wanting; and that particular kind of “*vigour and vitality*” which calls forth applause now, would find no scope, and might even be the object of distressed surprise.

(1) DIFFERENT CIVILISATIONS AND CULTURES WITH
DIFFERENT NOTIONS OF “VALUES”

The miraculous beauties of sunset and sunrise and moonlight and starlight, the marvellous feels of spring and autumn, summer and winter, rain and snow, the *apsarās* and *gandharvas* singing and dancing unhidden from human eyes and ears, always “where lights and waters meet at morn and eve,” and all the divine sights and sounds, songs and scents and tastes, of “animate” and “inanimate” nature, the powers of second-sight and thought-transference, and poetic and prophetic future vision, the sweet, living Sistine Madonnas and babies, and handsome, masculine, Apollo- and Hercules- like figures in every home—in a general setting of human health and restfulness—all these were, it would seem, more appreciated—*more*, not exclusively—in the Vedic age, of what the *Gītā* calls the *ḍāivī-samput*, the age of the life and the worship of nature and nature-forces, anthropomorphised by mind-force (as *mantra*) into the “gods” of nature. The mechanical glories of applied science, the wonders of huge cities and vast systems of communication and locomotion by land, sea and air, of exchange of thought and even audible language by wired and wireless electricity, of enormous implements of war, of floods of spoken, written and acted literature describing, analysing and depicting normal and abnormal human emotions and natural phenomena, of geniusful canvas-paintings and book-music and superfine creations of dress-artists, of astonishing

developments of medical science and hospitals—on a background of restlessness and fever—these are objects of admiration to-day, in the prevailing age of *āsuri-samṣaṭ*, the industrial age of the life and worship of machinery and nature-forces confined by mind-force (as science) in the "titans" of mechanical art. That which was desirable vigour and vitality working in useful channels in an earlier age of the earth, is not so to-day. In a future epoch, when the present mood of the Human Oversoul has been transcended, the races, "wise" and "old," may come to their second childhood again, and become *dhyaṇ-āhāras* (in the words of the *Yoga-bhāṣya*), i.e., "feeders on thought"; and then the ideals and ways of the vedic age may revive, on a higher level. Children live in fancy, the young in action, the old in memory. The memory of the fevered experiences, the strong and sharp sensations, of the age of the titans, will be enough to make desirable again, in the next revival of the age of the gods, the objects and ideals that feel "tame" and insipid and dull to-day.

(m) THE INEVITABLE CONTRASTS, ANTINOMIES,

* TRAGI-COMEDIES OF LIFE

The pairs of opposites always go together. Extraordinary flowers want extraordinary manures; secretions and excretions correspond; for "vigour and vitality" and "useful channels" of a certain kind, we must have corresponding "slight" oppression, as the writer in *The Cambridge Magazine* truly says. There must be some "slight" slaughter of fish, fowl and quadruped, and some "slight" manufacture and consumption of alcohol, in order that an overwhelmingly glorious civilisation of "power" and "*rajas*," like that of the Atlanteans, like that of the modern West, may live physically. "Our sweetest songs are those that tell of saddest thought." There cannot be great epics written without

some "slight" battles. There cannot be great conquerors without "slight" tragedies in the homes of the conquered nations. There cannot be great financiers and multi-millionaires without some "slight" ruination of thousands of small homes. There cannot be very wealthy and very superior nations without some "slight" exploitation and vampirising of circumvented and subjugated peoples. The mighty activities of immense capital towns cannot subsist without some "slight" consumption of the fat and the cream of the lands of whole continents. Tremendous civilisations of metal and machinery, iron and gold, flesh and alcohol, pride and power, of quick, firm, strong, efficient management of everything, cannot maintain themselves without some "slight" eating up of the contradistinguished civilisations of gentleness and beauty, cow and plough, flower and fruit, milk and grain, of leisurely and tolerant accommodation and slow transfiguration of all ways and things. And so "great" men must be indulged in their "weaknesses". The "defects" of great "virtues" must be accepted. Genius is near allied to madness, and the madness, the abnormality, must be submitted to, if the products of the "genius" are valued.

But the "if" has to be remembered. It is all a question of "values," as said before. Who can say which is absolutely the better and the only desirable, always, in a world-drama which necessarily includes both rogue-heroes and angel-heroes as indispensable relief and background to each other—splendid, golden Laṅkā, with its jewelled, cloud-capped spires (*abhram-liha*, "cloud-kissing," is the Saṁskṛt word in the *Rāmāyaṇa*), riding on the peaks of the Tṛikūta mountain, by the roaring sea, dominating and compelling the continents around, and lorded over by Rāvaṇa, "the groan-maker"; or sweet Ayodhyā, sleeping and dreaming in the sunlight and the moonlight on the banks of limpid Sharayu, neighboured on equal terms by equal towns and equal kings all round, and

brooded over by the love of Rāma, “the rejoicer of all hearts”? Most of the things that are considered as having very great “value” to-day, from a certain standpoint, from another standpoint have none. When the depths of human nature throw up a new aspect, a new mood, all “values” change. Those wonderful accomplishments that are “perfections,” *siddhis*, occult powers, in the “exhibitive” (*vyutthāna*), or world-ward, active, “wakeful” condition of the soul, those same are so many undesirable encumbrances, and hindrances to the attainment of the final goal, when that soul is in the “inhibitive” (*nirodha*), spirit-ward, restful, “sleepy” mood, and wants not “power” but “peace”. (*Yoga-sūtra*, iii, 36.) That which is sublimation, refinement, etherealisation, idealisation, from one point of view, is only a dilution, dispersal and weakening from another. From the standpoint of the Vedānta, true sublimation would be, *e.g.*, conversion of rage, not into ambition and hard work (for personal self-aggrandisement), as the writer of the article under reference suggests, but into ambition and hard work for the good of others. This is the second kind of transformation referred to above, though, of course, it is much more difficult and rare at the present stage of human evolution. Till it becomes more generally possible, the first kind is most certainly and obviously a very desirable exercise.

(n) THE METAPHYSIC OF THE SUBLIMATION

The Primal Energy is, in the broadest sense, Sex-Energy, creative (-destructive) energy, Desire between Spirit and Matter, whose working is concentratedly expressed in the Gāyatri-mantra. All other energies—good and evil, loving and hateful, attractive and repulsive—are derivatives from it. The symbolism of Shiva-shakti, with the permutations and combinations of the many forms of each—beneficent and dire,

Ruḍra and Shaṅkara, Gaurī and Kālī, etc.—contains all the secrets of the science of sex and psychiatry, of normal as well as abnormal loves and lusts and hates. The extraordinary birth-conditions, as also the special personal habits, of the extraordinary men and women of history, from the Avatāras downwards, as stated in the *Purāṇas* with particularity—though unfortunately not so stated often in the textbooks of history currently used in the West—contain valuable lessons in this connection also, besides explaining much causation that is otherwise obscure in the panorama of human affairs. So too the fact that brahma-charya-continenence (within limits) is indispensable to the strong and full building up of body and mind, and to the making of great exertions of any kind, physical or psychical. The fundamental vital energy is transformed into the particular “character,” the “ruling passion,” the special exertion, according to the surrounding conditions and particular stimuli. Because of the primal fact of the essentially and initially two-sided single nature of Primal Energy, are all derivative energies transformable into each other, good into good, bad into bad, and also good into bad and *vice versa* (after reaction in the soul). In terms of psychophysics, we may say that the primary selfish energy is that of hunger, and the primary unselfish energy that of mother-love, flowing forth as milk to satisfy that hunger; all other energies are transformations of these.

To the individual who has set foot on the path of renunciation, the kind of sublimation desirable would be of the second kind, of bad passions into good, until he has definitely conquered the animal in himself and his whole nature has become very predominantly good, when his transformations of energy would again become of the first kind, this time not of acutely bad into voluminously and dilutedly bad (and so comparatively good, *i.e.*, better), but of dilutedly and voluminously good into more and more intensely good.

It is for the “critical” and early stages on the path of renunciation that we find such counsel in the older books as this:

हेतावीर्ष्येन् न फले । “Be jealous of the causes, not the results”; *i.e.*, let us be emulous of the virtues which have resulted in the success, and not envious of the success itself.—*Charaka*.

संगः सर्वात्मना त्याज्यः स चेत् त्यक्तुं न शक्यते ।
 स सद्भिः सह कर्त्तव्यः संतः संसार भेषजम् ॥
 कामः सर्वात्मनादेयः स चेत् त्यक्तुं न शक्यते ।
 मुमुक्षां प्रतिकर्त्तव्यः सा च तस्यापि भेषजम् ॥
 रागश्चेद् यदि कर्त्तव्यः क्रियतां हरिपादयोः ।
 द्वेषश्चेद् यदि न त्याज्यो दुरितेषु स साध्यताम् ॥

—*Mārkaṇḍeya Purāṇa*

If we cannot break free from clings to the concrete and the passing, then let us cling to the virtuous and the wise. If we cannot throw off longings and desires, then let us converge them on Deliverance for ourselves and our fellow-mortals. If we must love some particular object, then let us love with all our heart the ideal Godhead. If we cannot help hating something, then let us hate sin with all our might.

(o) [“iii”] PHYSIOLOGICAL OPERATIONS

As to the third method, of which the writer says: “the impulsive life can be utterly transformed by physiological means,” *e.g.*, “by stimulating or retarding the action of various glands,” or extirpations of various parts of the brain or other organs—here also the ancient practice seems to have been to work mostly from within, while the modern West prefers to work more from without.

(p) YOGA-METHODS

In India, the physiological means are replaced largely by psycho-physical ones, and become part of Yoga-practices.

Surgical operations are not unknown to *hatha-yoga*, but the suggestions and indications in the *Yoga-sūtra* and *Bhāshya* are that the nerves and glands should be worked on from within, by means of the three processes included in *Sam-yama*, i.e., attention, concentration, meditation, rather than from without by means of surgical implements, which modern science favours. It should also be noted that while some details are given in the available books as regards the use of special plexuses and glands for the development of special "powers," no such details are to be found as regards the cultivation of special virtues and the atrophying or eradication of special vicious tendencies. To take a single instance, *Yoga-sūtra*, iii, 30, says that "by working with the mind on the *kantha-kūpa* (the literal English equivalent of which would be "throat-well") hunger and thirst can be inhibited". Modern works on physiology (e.g., Halliburton's) tell us that the functions of the thymus gland in the throat have not been ascertained yet, but it has been observed that the gland undergoes a remarkable enlargement in the case of hibernating animals just before they go into their long sleep, in which they remain for months without food and drink. So as regards various lobes in the brain for various "extensions of faculty" or developments of various forms of clairaudience, clairvoyance, etc. But as regards the conquest of the bad passions, general rules of "mortification of the flesh" by gradually increasing *tapas*, especially the regulation and reduction of *āhāra*, diet, and by the observance of certain great vows of inner and outer self-restraint, are mostly prescribed; however, drugs of various sorts, *ośadhī*, are also used for cooling down the hotter passions. Perhaps the reason is, that what is wanted, is to break the high-spirited colt to harness and to service, not to break its legs and reduce it to a worse than useless, living death; to sublimate the energies, not to destroy them. Of course, in the case of otherwise incurable criminals, where voluntary methods

of yoga-discipline are out of the question, this reason would not apply. Apart from such cases, perhaps the ancients, who have left behind the tantalising fragments of writing on the Yoga, would also say, though in a different sense, what the Cambridge writer has said: that if improvements of character are made by force from without, by surgical operations or drugs, "at that point human progress will cease". The difference would be in opinion as to what constitutes human *progress* and what the best means are of furthering it.

(g) SOCIAL ORGANISATION AS A PRACTICAL AND
COMPREHENSIVE ANSWER TO THE PROBLEM

These remarks may be brought to a close with the suggestion that to this problem also, as to all other human problems—this problem of how to minimise and utilise the unabolishable fact of the "bad passions"—the ancient scheme of social organisation offers a *practical* answer. It may be questioned by some, hastily: what has the treatment of a particular individual's bad passions got to do with the arrangement of a whole society's affairs? The Cambridge writer would certainly not ask such a question. His very first sentence refers to "the moralist and the constructive sociologist". These persons deal with the individual, not as an individual by himself, but as a unit of a community. We have seen before that "I" and "we" are inseparable facets of the same existence. The individual cannot be separated from the society amidst which he lives, in any aspect of his life. Even the physical good or ill health of any individual is only a part of the general good or ill health of his community, and is in constant action and reaction with it. The same is the case with the mental health. Even a *sannyāsī*, who has retired from the worldly life, has still some little relations with the society out of which he has retired largely

but never wholly, so long as his body remains alive. Hence, in the old "theory," the interweaving of *āshrama-dharma* with *varṇa-dharma*, the laws and duties of the various stages of the individual organism's life with the laws and duties of the various classes which make up the national organism's life.

An old Samskr̥t verse says :

नामंत्रमक्षरं किञ्चिन् न च हव्यमनौषधम् ।

नायोग्यः पुरुषः कश्चित् प्रयोक्तेव तु दुर्लभः ॥

There is no sound which is not a manṭra-incantation. There is no substance which has not a therapeutic value. There is no human being who is really wholly good-for-nothing. But the person is not easily found who knows how to use each.

And an English proverb says : "It takes all kinds to make a world."

A firm yet adaptable and accommodating, a scientific yet all-including, social organisation must be agreed upon before even that very rare person "who knows how to use," even if he were found, could have a chance of employing the "all kinds" so as to shape the world which they "make," into an *orderly* world. Some of the bad passions would have the best chance of being transmuted into their corresponding virtues—the subject is dealt with in *The Science of the Emotions*—or at least into their milder forms, in the environment of one of the four main vocational classes of the community ; others in another.

But all this is said only in a comparative sense. Absolutely speaking, neither is "good" wholly abolishable from the world, ever, nor is "evil," neither joy nor sorrow. As Shukra said to Bali (*Bhāgavata*) :

सत्यं पुष्प फलं विद्याद् अनृतं मूलमात्मनः ।

"Error, Untruth, Evil, is the hidden root of the Ātmic tree of life. Truth is its flower and fruit." The duty of the

person who has glimpsed the Unity of all Life and the Organic unity and continuity of all Nature, is to strive to the best of his little power, whatever be the result, to minimise the "bad" (passions and their consequences) and maximise the "good". This is possible, if at all, only in the setting of a well-planned social organisation. That subject has been, and is being further, dealt with elsewhere.

Bhagavan Das

TO HERAKLES

WE may not thank you in the myriad throng
Of multitudes, amid wild cries and cheers :
Nay, only in dim silence and in tears
Render we thanks to you who taught us long
How to be merry in the face of wrong ;
How to be gay of heart, and sweet, and true ;
How to be wise and gentle, brave, like you,
Making our uphill life perpetual song.
Not on life's dizzy sun-crowned mountain peak
Your praises to all peoples may we speak :
The gathered quiet of the secret place
In our grey lives betrays your presence, while
The sad of heart, beholding, start and smile,
Saying : " Who was't hath lent yon life such grace ? "

B. T. B.

BROTHERHOOD AND EDUCATION

By THEODORA MACGREGOR

MY intention is to deal first with Brotherhood in the light of Theosophy, and then to consider education from the point of view of Brotherhood. By education I do not mean merely the school-training of children, but the whole process by which we are led to fullness of life. We must study how to ward off that rigidity which causes retardation or arrest of growth, and which makes for death. In the past it has been common to see young people of thirty, or even twenty, whose minds were fixed, who were already old. I maintain that by obedience to the laws of creation the mind could remain flexible and open to inspiration till extreme old age.

* * * * *

Brotherhood: Time was when the Eternal alone brooded over the vastness. At His will the visible universe came forth from His Being, made from His own substance, for there was naught else. The One became many, and the many became veiled in matter, but the Creator saw all that he made to be part of Himself. This is the reason why all men are brothers. They have sprung from the same Source and are moving towards the same high destiny, namely reunion with God whence they came forth. There is one God and Father of all, who is above all and through all, and in all. In Him we live, and move, and have our being, and without Him was not anything made that was made.

This being so, every created thing, great or small, is under one Law, and bears the impress of its divine origin. We can see this in the perfection of detail of even the finest cloth—spider's web—in the infinitely small and the infinitely great, even in the most minute organisms. Great saints and mystics have sometimes lost the sense of great and small, and have seen the reign of God everywhere. Man in particular has always been said to be created in the image of God, and to contain the whole universe potentially within himself. He is the Microcosm or little world.

Now we must see whether we can catch a glimpse of the law of Creation, so as to be able to conform ourselves to it, to the infinite healing of our souls. God breathes out, and the universe comes into being—this is *Manvantara*; he breathes in, and *Pralaya* supervenes. The whole world-process goes on by the alternation of opposite conditions. Worlds are built up, have a glorious life, and are swept away; civilisations become mighty, rich and powerful, fall into decay, and their place knows them no more. In one nation we have the incessant struggles between opposites; *e.g.*, the conservative or fixed element now has the upper hand, again the progressive or volatile sweeps the fixed away. This law is so apparent to everybody, that “the swing of the pendulum” is quite commonly spoken of in politics.

The Law of Pulsation can be even more clearly seen in nature. Summer alternates with winter, day with night, sleeping with waking, birth with death. In the human body the alternate outbreathing and inbreathing of the lungs, the pulsation of the heart, the contracting and relaxing of the muscular system, are evidences of the same. We cannot doubt that this law holds good with the nerves and mind, and must be obeyed if nerves and mind are to be healthy.

As the Brotherhood of Man depends on the Oneness of man with God, it follows that the more profound our realisation

of this Oneness, the more adequate will be our realisation of the Brotherhood of Man. Consider for a moment what happens in society when the sense of unity is lost. Class wars against class, the rich and strong take advantage of their position to oppress the poor and weak, the dreadful, festering sores known as slums are present in the body politic—all because men do not see that whatever wrongs they do to their brothers will inevitably come back on themselves. A diseased foot can poison the whole body and cause death, and similarly wrongs done to those who are to outward appearances weak, can corrupt a whole nation and be the real cause of its destruction. The diseases of society are writ large for every man to see, and we may be sure that the same diseases are present in many individual brains where the sense of the Unity is lost. To live always in the multiplicity, tears the very tissue of the brain and destroys the nervous system. This is the cause of the deplorable prevalence of nervous diseases to-day: we have forgotten our heavenly Father. There is no wrath in Him, but our souls are shut out from their natural Home, and cannot cease from sorrow and misery till they are restored to their first state of Union.

Education: Much of our educational trouble to-day arises from the prevalence of what Plato calls "the lie of the soul," namely, that knowledge comes to us only through the senses, whereas it rather consists, as Browning says, "in opening out a way whence the imprisoned splendour may escape, than in effecting entry for a light supposed to be without". We open out this way by training the senses, and making the body a fit and adequate instrument through which God can work in us.

Our minds are rooted in All-Mind, our wills in All-Will, our love in All-Love, our joy in All-Joy, and our hearts can rest in the Peace of the Eternal. The real problem of education, which includes all problems, is how to keep open the

avenues of access to All- Mind, Will, Love, Joy, and Peace. How can we democratise inspiration ? Can the minds of our children be systematically and scientifically prepared for it ?

I have the authority of Mary Everest Boole behind me when I maintain that they can. Behind her, were George Boole, author of *The Laws of Thought*, and Père Gratry, author of *Logique*. The two latter taught the doctrine of pulsation, and Mrs. Boole co-ordinated it with life and applied it to education, she herself being a teacher of many years' experience.

Mrs. Boole says :

We are the children of the Creator ; not His mere handiwork, made arbitrarily, unlike Himself ; but the outcome of His very thought-processes ; and sanity, for us, means thinking as He thinks, so far as we think at all. And (if His work reveals His manner of thinking) He thinks in an incessant, rhythmic pulsation of positing and denying, of constructing and sweeping away ; a pulsation which produces the *appearance* of negation and the *reality* of power. It is in vain that we try to fight against, or to ignore, this rhythmic alternation of contrary notions. If we carefully embody it in our daily study, it becomes to us a constant source of power, like the movement of our lungs. If we forget it, it never forgets to sweep our work away. Unless it has helped to build the mind, their labour is but lost that built it. It is in vain that we haste to rise early, and late take rest, and devour many carefully compiled textbooks ; to those who love the Invisible, Formless, alternate-beating Unity, the knowledge which is power comes even during sleep.

After all, the whole of life is a school, and the conditions of adults are not so very different, essentially, from those of children. The same law holds good.

All the weak children have to specialise in many different studies ; the emphasis is on differentiation, discrimination, analysis. They have to separate their mental exercises into subjects which seem to have very little to do with each other. The way of safety lies in a periodic reversal of this into synthesis, when the emphasis is on common attributes, resemblances, the weaving together of different strands of thought after they have been forcibly separated for purposes of study.

There must be a periodic dipping, as it were, into the Unity, which must be kept always at the back of the mind.

The result will be that the mind soon gains the habit of bringing diverse things into relationship and referring them to the Unity, and will go on doing it unconsciously to ourselves, or perhaps even in sleep.

When our minds return to repose in Unity after an excursion into multiplicity, an access of force and healing power comes to us from the Heavenly Father, and distinct restoring and recreating of soul and body, heart and brain, takes place. The extent of the descent is proportionate to the amount of work done in the period of separation. We have in the Unity an ever-present source of inspiration of which we can make use when we like, just by obeying the law.

The original purpose of all religions was to help the people to return to Unity, although that purpose is so largely forgotten to-day. The child's prayer at its mother's knee had the same cause—directly or indirectly, to bring it back to the Father before sleep.

There are many different rhythms in our lives, the periods varying from the few moments of our breathing to a day, or to a cycle of as many as seven days. It is a good plan to make a definite attempt in schools, once a week, to see what light the different subjects throw on one another, and to try to see them all as parts of a whole. The result will not be seen in any increase of knowledge, but in an increased capacity, an increased power to detect truth in a chaos of seemingly contradictory circumstances, a more sanitary condition of brain, and even greatly improved health. If this practice were regularly carried out, fewer cases of nervous breakdown would occur. These are caused by undue tension on certain parts of the brain, when there is failure to reverse the attitude at the proper time.

The institution of the Sabbath must in the first instance have been intended to give a periodic repose to body and mind. Through the week we run up and down in the world, transact

affairs, live in the multiplicity; on Sunday we should shut off all activities and meditate on our unity with the rest of our family, with our native country. We place this in its relationship with other countries and see ourselves as a part of all humanity. Humanity might be relegated to its own place among the inhabitants of other worlds, and also seen as a stage above many sub-human creations, but below very many great super-human beings. Finally we ascend in imagination till we get beyond these, beyond Trinity, Duality, into the Oneness of God Himself. There we are identified with all time and space; we become the *Æon* and the *Pleroma*, and enter into rest.

From that fair country we return with a fresh supply of Light, Love, and Life, fortified against the trials of everyday life, strong in the armour of God. Of course the manner of spending the Sabbath profitably differs according to the nature of the weekly work, with which it should be commensurate. Those who imposed the same rules on all, irrespective of conditions, did not understand the true nature of the Sabbath; and those upon whom it was imposed had naturally still less idea of its meaning.

Consequently to-day, when religion has fallen into disrepute, many have thought it had no meaning or sense, and have simply ceased to make any difference between it and other days. One result is the rapid increase of nervous diseases and ill-health of every kind.

I should be the last to dream of imposing anything like the old-fashioned Sabbath on children, but it is certain that modern children are suffering from nothing so much as from lack of this weekly repose, and from the periodic, reverent contemplation of the Nature of God the Father. Everything combines to keep them in a constant state of stimulation and excitement, so that they often come to live in sensation, and to have a constant craving for more and more. Their minds

show signs of the "thin, rapid pulsation which denotes exhaustion". The elders of these children do not mind what the latter do on Sunday; they set the day apart for the writing of letters and for any odd lessons in which they may happen to be backward. The idea that this is the "Lord's Day" is entirely lost, together with the reverence and upward aspiration which calls down inspiration. It is absolutely necessary for children to look upon Sunday as a day apart, to be kept holy above all others. I do not mean, of course, by sitting in the house reading the Bible with the blinds down. No restriction of freedom is meant, no particular actions or ceremonies are necessary; the most important thing is the state of mind of the person in charge of the children, because it is an *attitude* they want. When they play they should understand the position of play in their lives, what it does for them. They should think of it as something in which the Almighty takes particular delight, and should be made to realise that, although work is of extreme importance and necessity, yet it is during play that we grow and that the Heavenly Father sends down his power upon us, also that our joy is a part of His joy. He partakes in ours, and we in His. If we did not work we could not rejoice in our play, and no power would descend upon us. Hence the equal significance of work and play.

I should say that, for very young children, the writing of letters, except as forming a habit, would not matter, as their natural rhythm is much shorter than seven days.

The value of joy should be apparent to the children—if in no other way, at least in the importance we attach to it. We must not bore them with explanations, but let them gather things as much as possible without words. Everybody who has had dealings with children knows how exactly they take the measure of things and people, and that a very slight indication is sufficient to put them in touch with the highest ideals, which they might miss if lectured about them.

The actual amount of religious ceremonies and instruction in the life of any child, must depend partly on the temperament of the child and partly on the convictions of the persons in charge of him. These must have strong convictions one way or other, and a definite purpose. Naturally their success in dealing with the child will depend on their understanding of him.

It is a good plan to let the child see that we think it very important to diminish the amount of housework as much as possible, to be quiet. We need not restrain his natural animal spirits, but let him feel an air of repose in the house. This he will find soothing and restful in strict proportion as he is in sympathy with all the inmates of the house; in fact, the possibility of keeping the Sabbath holy depends on the harmony of these. Otherwise, if they are at sixes and sevens, the child will feel the underlying disorder, and will desire to make more noise than at any other time, merely as a reaction.

The very best thing to do with children on Sunday is to take them out for a walk in the morning among woods, or meadows. They should run about to the top of their bent first, playing merely; but by and by an opportunity will come of interesting them in the birds, flowers or trees. If you establish a habit of visiting special places, it will be possible to follow the course of the seasons, and all the changes of earth and sky. The position of the sun in the heavens is a never-failing source of wonder and delight. Children love to note the difference in the size of circle he makes, and the different places at which he rises and sets. They cannot have their attention drawn too much to him, for he is a powerful aid towards the realisation of Unity. Is not the visible sun the physical body of a glorious Being who is our direct Ruler? Does not all life flow to our planet from him? The children can imagine how they would get on if he went out.

The hymn—"O worship the King, all glorious above"—
is splendid in this connection; most of it applies to the sun.

O tell of his might, O sing of his praise
Whose robe is the light, whose canopy space;
His chariots of wrath the deep thunder-clouds form,
And dark is his path on the wings of the storm.

This earth with its store of wonders untold,
Almighty, thy power hath founded of old,
Hath 'stablished it fast by a changeless decree
And round it hath cast like a mantle, the sea.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

The extent to which the children will get through from the phenomenal to the Real, and will touch the idea of the Splendour of the One Invisible Sun, will vary very much in each case; but any contemplation of the Sun is fraught with healing power.

Encourage the children to pick out trees and plants, and to trace them back in imagination to the seed hidden in the dark ground. Let them take huge oaks and chestnuts, and go back and back for long ages—centuries in the case of the oak—and think of it standing there amid so many changes in life; let them see it a sapling, a twig, merely an acorn. It is an astounding thing to contemplate—the mighty oak from a little thing the size of a thimble. Similarly they will realise that we are acorns of a far more wonderful kind, since we contain hidden in ourselves all the wonder and glory of the universe, that we are made of the substance of God, and capable of becoming one with Him when all that lies hidden in us is fully unfolded.

Contemplation of the beautiful and tender things of the wayside is no less valuable—the violet, the anemone, the primrose, the scarlet pimpernel. No wonder Paracelsus spoke

of the virtues of plants, because virtue certainly goes out of them and into us when we study them reverently with hearts giving thanks to the Creator for their beauty. In winter, when Persephone has withdrawn to the underworld, the woods are all alive still for those who are at one with the soul of nature. The children who have come from day to day, have seen the decline of the sap, the fall of the leaves in their yellow, red, and russet tints, the settling down of the land to sleep. They will be on the alert for traces of life, and they will feel the intense force brooding on all nature before a sign of Spring has appeared.

They will have waited, watched, and longed for the return of Persephone; and with what ecstasy will they see the bursting of the first buds! They cannot fail to realise something of the oneness of the force which is being poured into Nature, when they see everything bursting into life at once, and they will share in this life. All through the Spring and Summer they will follow growth and enter by sympathy into it. Every season will have its store of miracles, and the whole souls of the children will magnify the Lord. If they are taught to contemplate the birds in the same way—their wonderful beauty, their intelligence, the exquisite little lives they lead—it will surely be impossible that they should ever treat them ungently or irreverently, far less find amusement in the slaughtering of them. They are made out of the same substance as ourselves, by the same Father, who has taken such care in fashioning every detail of their bodies that He must have had delight in His work, and loved it. Children accustomed to regard every living thing from this point of view, will inevitably realise that the lower animals are their brothers, and will thrill with horror at the idea of shedding their blood.

Many people do not realise the connection between callousness at the sufferings of sheep, cattle, rabbits, pheasants,

and so forth, and the calm contemplation of the spectacle of millions of men slaughtering each other. To a limited sense of brotherhood can be traced most of the evils of life ; but this very limited sense can be traced to deficiency in the sense of the Fatherhood of God.

We should draw attention to the wonders of the most everyday things. Man has invented the telephone, wireless telegraphy, aeroplanes, and all the thousand and one amenities of modern life ; yet with all his power he cannot tell how it is that a slice of bread eaten by us is quickly turned into blood. He cannot even tell why blood is red and grass is green.

Donne the poet says :

But why the grass is green and blood is red,
Are mysteries which none can reach unto.
In this low state, poor soul, what wilt thou do ?

There will be some days when it is impossible to go out ; but stores of materials will have been gathered, and memories will furnish food for contemplation. Drawing from memory things seen on a walk, will tend to bring back the atmosphere of the walk. Also there is plenty of material in the house, which indeed must be used a good deal in any case. The fundamental necessity is that the child shall be in a living world, and all the things he sees round him must be vivified, or habit will fall upon him "like a blight, heavy as frost and deep almost as life".

At breakfast we should occasionally try to trace the food to its origin. For example, porridge from the plate to the pot ; picture it being made—the dry meal in the giral, in the sack, at the mill, at the farm—being threshed, in the stack, being piled on carts, in stooks ; think of the ripe oats growing, young and green ; imagine the first shimmer of green above the ground, then the ground with the new-sown seed lying hid, waiting to break forth. The same could be done with the bread, jam, butter, tea, coffee and cocoa.

At first I should simply let them trace the processes ; but as soon as the habit is established, emphasis should gradually be laid on the people who carry out these processes. They can try to count the number of people who have had to work before an ordinary, simple breakfast can be prepared, and they ought to have the daily habit of sending a thought of gratitude to all the people who make our lives so pleasant. It will be a natural step to inquire what kind of lives they lead, for it is plain that we owe them more than we can possibly pay. Children could thus be brought to realise from the beginning that we owe an immense debt to society, and that we are simply dishonest if we do not pay it in service.

They like taking, say, an overcoat, and going back with it to the stage when it was growing on the backs of the sheep. The owner will have more respect for his coat if he thinks that at least twelve different sets of men have been at the making of it.

Of course, all this must not be imposed on children at moments when they want to think and talk about other things. The adult must have enough insight to know when the psychological moment arrives, and must have the sense to efface himself, and let all his fine ideas remain in abeyance if necessary, for the children must have the lead. It is upon them that the burden (if such it can be called) of the conversation must fall. A certain test, especially with young children, is, what proportion of the time is taken up by their talk and yours respectively. If you keep yourself in a state of calm happiness, ready for anything, it is astonishing how the way opens out. Possibly it sounds fairly strenuous ; but it is not so, if the process is spread over years, and common sense is exercised.

In dealing with children, common sense is nearly everything. Some people are so foolish that they grasp at every

new idea and try to impose it on their children without reference to what went before. It cannot be said too often that the method of inducing a realisation of brotherhood is slow, and the results are not showy or tangible; only at very rare intervals comes a kind of flash of at-one-ment. There are many other ways, and I am convinced that another person to whom quite a different way would make a greater appeal, should certainly try only her own way. Her own pupils are led by the web of life to her, and mine to me. I would say to every teacher and parent: go your own way, whatever anybody says. Perhaps the idea will be clearer if I quote something of what Mrs. Boole says on the subject.

A detestable practice prevails in Christian England, and is, I regret to say, on the increase, of teaching in Sunday-school after the same method as is found on week-days to answer the purpose of preparing children to pass examinations successfully. The material of the lessons is changed on Sundays, the attitude is not; for the history of Rome or France is substituted that of Palestine; for the logic of Aristotle that of St. Paul; for the poetry of Shakespeare that of Isaiah; the change is apparent, the monotony is terribly real. The children are subject, throughout their teaching, to the same grinding pressure. Surely religious people of all sorts might join in trying to put a stop to this prostitution of the Blessed Sabbath to the purposes of making children slavish and helpless, and claim it for the purpose for which it was originally instituted—the cultivation of freedom by reversal of attitude.

She shows what would be the natural reversal in the case of a boy weeding, and of a kitchen-maid. The Sunday-school teacher should point out to the former that crops and weeds belong equally to the vegetable kingdom and have many characteristics in common; that the parsnip belongs to the same class as hemlock, and the turnip to the same class as the weed "shepherd's purse"; that the plants are equally good in the sight of God, and equally interesting from the point of view of science.

The weeder should be exhorted to make a practice of preparing for repose by reflecting a moment on these truths as he comes home from work in the evening. He should be told,

too, that the amount of blessing which he can thus draw down upon himself by meditating on the Unity of plant-life, will be commensurate with the completeness of his attention, during work-hours, to the business of discriminating crops from weeds.

A suitable unification for the kitchen-maid would be to reflect on the fact that the potato and its peel, or the cabbage and its outer leaves, grew as one.

I have not mentioned Christian teaching, but it must not be supposed that I think it unnecessary, or that the above is a substitute for it. It should be an integral part of school work. No man can possibly be considered educated who does not know by heart the articles of the Faith of his fathers. He may be the enemy of Christianity, but it is essential for his understanding of European society that he should have studied thoroughly both Mosaic teaching and the Catholic Church. What does European history mean to one who has no key to the thoughts and feelings which have moulded our civilisation? Personally, I think the life and sayings of the Lord Jesus would be second to nothing as an influence in the direction of synthesising; but I cannot deal with that now.

The chief thing to avoid is tension on any one aspect of any truth, to the exclusion of other truths. This upsets the mental balance and induces that rigidity which is so fatal to all health of mind or even of body.

People who hold very strong beliefs on any subject should put themselves now and again in imagination into the place of those from whom they differ most bitterly; *e.g.*, a member of the Labour party should soak himself in Conservatism, and *vice versa*; a Freethinker, in Evangelical Christianity. Suppose a complete circle represents all truth; the Labour man may have a quarter, the Conservative the opposite quarter. If each enters fully into the position of the other, they have now a half between them. A thing may be true,

and yet not the whole truth. Similarly children ought to hear those who have quite different opinions from their parents (common sense being exercised, of course), but they should not be taught to suppose one or the other mistaken. Tension on matters of opinion must lessen, if mental health is to be attained.

A tremendous struggle is going on at present over reform in education. One school wishes to sweep away the whole accumulation of educational precedent and start afresh; the other agrees that reform is necessary, but wishes to go slowly and is chary of changes. These are simply the pulsating forces of volatile and fixed, the working of which we have seen to be a universal law. The best thing for each side to do will be to enter by imagination into the ideas of its opponents. Thus it will rise into impartiality, and dispassion will give clear thought and judgment. We, of the progressive school, will in this way best mature our ideas, and complete and perfect our method, making it irresistible. A doctrine which does not prevail may not be yet quite true.

Both sides are agreed that Education means educating the faculties by which man discovers Truth for himself. But: what Truth?—and what faculties? According to Gratry the highest object of intellectual culture is to educe and fortify the sense by which we perceive *what the Unseen Teacher is saying to us*. Gratry says:

Do you know whom you young are to have for your Teacher? God. The time has come when you will put into practice the command of Christ: "Call no man your master on earth; for One is your Master, even God." You have heard it said that God is Light and enlightens every man. Do you believe this? If so, then accept all the consequences of that belief. If you believe that you have within you a Master who wills to teach you, say to this Master, as you would say to a man standing in front of you: "Master, speak to me, I am listening." But then, after have you said: "I am listening," you must listen. This is simple, but of primary importance.

In order to listen, we must have silence. Now who, I ask, among men—especially among those who consider themselves thinkers—ever secures for himself silence?

All day long the student listens to other men's talk, or else he talks himself; when he is supposed to be alone, he is making books talk to him as fast as his eye can move along the lines of print . . . His solitude is peopled, besieged, encumbered . . . by useless talkers and by books which are a mere hindrance to thought.

Yet Gratry demands that the educated man shall know the essential principles of all the important sciences, and he submits a most formidable list of all the things a man must know before he can be considered educated.

The question then arises: If we are to spend a large portion of our time in listening to the Voice of the Unseen, instead of reading, how can such a mass of positive information be acquired? Gratry bids the student keep by him for his guidance the living belief that, as the Creator is one, so must the science of that which He has created, be one also. He says:

Fear neither the magnitude, nor the number, nor the diversity of the sciences. Study will be fertilised, simplified and harmonised by comparing one science with another. We seem to hear Moses of old proclaiming the formula of freedom and of power: Hear, O Israel! The divided gods enslave us, the deliverer from bondage is the unity.

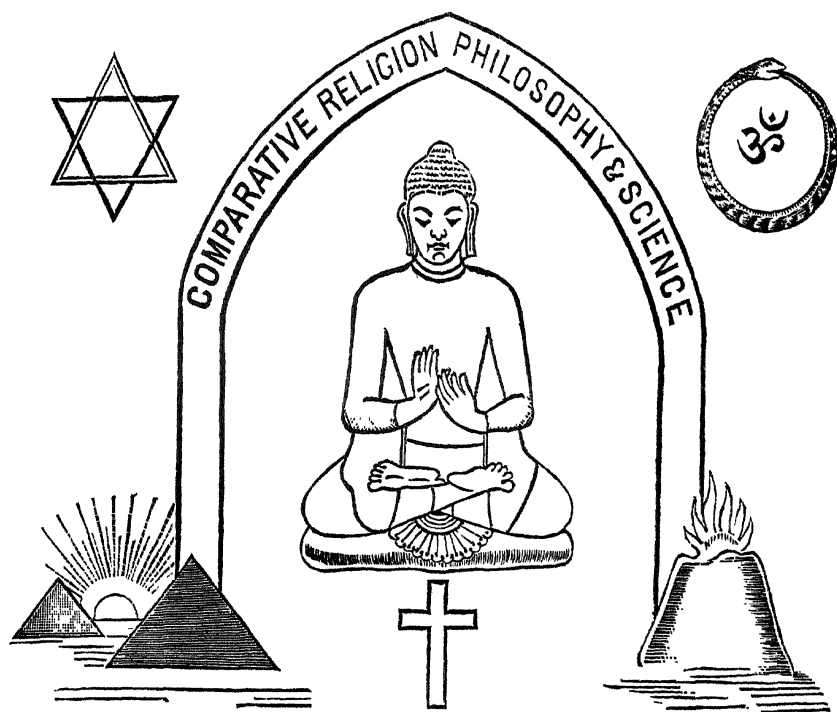
According to Mrs. Boole, modern scholars show signs of a brain-fatigue which she attributes to the destruction of ancient landmarks. A cultivated mind could only accept so much of any creed as it has made its own, but the process of self-culture is enormously facilitated by having always at hand in one's memory, in a compact form, the best results of the mental labour of preceding ages. A creed or formulary acts as a crystallising thread round which atoms of knowledge may gradually gather, instead of being swept away by every current of thought, or retained only by vehement effort.

Nothing makes study at once so exhausting and so unprofitable as the absence of any framework of registered propositions. Nothing therefore can be more fatal to intellectual progress than the random destruction of these ancient formulæ, which create, as it were, a common language between men, and between the successive epochs of life, both personal

and national. The attempt to acquire power and freedom for intellectual pursuits by keeping oneself ignorant of ancestral theology, would seem to be about on a level, for practical efficacy, with the attempt to gain facilities for the study of human life by living like a savage.

Finally, excessive specialisation is always more or less idolatrous, because it means tension on one aspect of truth to the exclusion of the rest. Those who alternate an intelligent interest in the science of their own day with seasons of pious meditation on the aspirations of the mighty dead, renew their strength like young eagles, and their days shall be long in the land. They shall inherit the possessions of time-serving idolators. They shall attract peoples that they know not, and "nations who knew them not shall seek them"; and great shall be the peace of their children; for such is the heritage of the servants of the Lord.

Theodora MacGregor



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 144)

III. THE LAWS OF REINCARNATION

The Lord let the house of a brute to the soul of a man,
 And the man said, "Am I your debtor?"
 And the Lord—"Not yet; but make it as clean as you can
 And then I will let you a better."

—TENNYSON

ONCE in ten thousand years or more, an idea is suddenly born into the world, that, like another Prometheus, ushers in a new era for men. In the century behind us, such

an idea was born, a concept of concepts, in that of Evolution. Like a flash of lightning at night, its light penetrated into every corner, and ever since men have seen Nature at work, and not merely felt her heavy hand. In the dim dawn of time was similarly born another concept, that of Reincarnation.

Reincarnation—that life, through successive embodiments, ascends to fuller and nobler capacities of thought and feeling—and Evolution—that forms ascend, becoming ever more and more complex in structure—are as the right hand and left of the Great Architect who is fashioning the world. The riddle of the universe is but half solved in the light of one truth alone; consider the two as inseparable, the one complementary to the other, and man then finds a concept that grows with his growth.

Though Reincarnation is usually thought of as peculiar to the souls of men, it is in reality a process that affects all life in all organisms. The life of the rose that dies returns to its subdivision of the *Rosaceæ* “group-soul,” and then reincarnates as another rose; the puppy that dies of distemper returns to its dog “group-soul,” and later reincarnates as the puppy of another litter. With man the only difference is that he does not at death return to any group-soul, as he is an individual and separate consciousness; when he reincarnates he returns with the faculties developed in his previous lives undiminished by sharing them with another individual.

By common usage, however, the word Reincarnation is restricted to the process as it affects the souls of men, and it is used in one of three senses, as follows :

1. That at the birth of a child, God does not then create for it a soul, because that soul existed long before as an

individual, in some spiritual condition. At birth, for the first and for the last time, the soul takes birth in a human form. This is the doctrine of Pre-existence.

2. That the soul of man has already appeared in earlier embodiments, sometimes in human forms, but at other times as an animal or as a plant; and that, similarly, after death the soul may be reborn as an animal or plant before returning once more to a human habitation. This idea is best known as Transmigration or Metempsychosis.

3. That the soul of man, before birth as a child, has already lived on earth as man or as woman, but not as an animal or a plant, except before "individualisation," *i.e.*, before the soul became a permanent, self-conscious, individual entity; and that at birth, after an interval of life in a spiritual condition, the soul will return to earth again as man or as woman, but nevermore taking birth as a plant or as an animal. This is the doctrine of Reincarnation.

Theosophy teaches that a soul, once become "individualised" and human, cannot reincarnate in animal or vegetable forms, and Theosophists to-day use the word Reincarnation only in the third significance above; in modern Theosophical literature Reincarnation does not mean rebirth as plant or animal, for, were such a thing possible, a soul would gain nothing for his evolution by such a retrograde step.

Since this work is to be a textbook of Theosophy, arguments for and against Reincarnation have here no place. Each inquirer must discover for himself the fact of Reincarnation by study and observation, as each student of science discovers the process of Evolution by similar means. This section will outline the laws under which men reincarnate, in so far as laws have been discovered by occult investigations.

At the outset, we must clearly understand who or what

THE VEHICLES OF THE SOUL			
MENTAL PLANE	HIGHER MENTAL	CAUSAL BODY	TO EVOLVE WITH IDEALS ABSTRACT THOUGHTS
	LOWER MENTAL	MENTAL BODY	TO THINK WITH IDEAS CONCRETE THOUGHTS
ASTRAL PLANE		ASTRAL BODY	TO FEEL WITH EMOTIONS DESIRES
PHYSICAL PLANE		PHYSICAL BODY	TO ACT WITH SENSORIAL REACTIONS ACTIONS

it is that reincarnates. For this we must understand what is the soul, and what are his vehicles or instruments of consciousness (Fig. 28).

The soul of man is an individual and permanent Consciousness that lives in a form or body of invisible matter. This soul-body, composed of a type of matter called higher mental, is called in modern Theosophical studies the Causal Body. It is a human form, neither of

FIG. 28

man nor of woman with sex characteristics, but more of the angel of tradition; and it is surrounded by an ovoid of fiery, luminous matter, yet delicate as the evanescent tints of a sunset. This form, called the Augoeides, and the ovoid of luminous matter surrounding it, make up the soul's permanent habitation, the causal body; and in that causal body the soul lives, undying and eternal. To him there is no birth, childhood, old age and death: he is an immortal soul, growing in power to love, to think, to act, as the ages roll by. He lives only to make himself an expert in some department of life by the experiences he shall gain, to find his utmost happiness in aiding the evolutionary Plan of his Divine Father.

The growth of the soul comes about at first by experimenting with life on realms lower than those where is his true home. For this, he reincarnates; that is,

1. He gathers matter of the lower mental plane and shapes it into a mental body, with which to think, that is, to translate the outer world of phenomena in terms of concrete thoughts and laws ;

2. He gathers astral matter and shapes it into an astral body, with which to feel, that is, to translate the phenomenal world through it in terms of personal desires and emotions ;

3. He is provided with an appropriate physical body, with which to act, and using which he translates the world in terms of physical properties—heavy or light, hot or cold, movable or immovable, and others.

This process of taking up these three bodies by the soul is Reincarnation. During the life of the physical body, every vibration to which the nerves respond, first causes a sensorial reaction in the brain ; this reaction is noted then by the astral body as pleasant or unpleasant ; the mental body next notes the judgment of the astral, and translates the impression as a thought ; that thought is finally noted by the soul in the causal body. The soul then sends its response to the phenomenon of the physical world through the mental body to the astral body, and through the astral to the physical brain. Every moment of time when consciousness works, there is this telegraphing to and from the causal body. After many ideas gained thus, the soul analyses them, tabulates them, and generalises from life's experiments into ideals of thought and action. He transmutes the phenomenal world into eternal concepts that are a part of himself.

The return process of Reincarnation, called death, makes no difference whatsoever to the soul in the causal body. First, the physical body is put aside, and a response is no longer made through it to physical phenomena. But he has still the mental body and the astral body. Then the astral is cast aside, and attention is no longer paid to astral phenomena, and the soul observes the world

of the lower mental plane. Lastly the mental body itself is discarded, and the soul is fully himself in the causal body, with no lower vehicles. (See section later on—"Man in Life and in Death".) He is home once more, as it were, though as a matter of fact he never left his real abode at all; he did but focus some of his consciousness and will through vehicles of lower matter, and men called it Reincarnation. He used the vehicles for varying lengths of time, and when he no longer needed them he cast them aside. What we call life and death is, to the soul, only the turning of some of his consciousness to lower planes and then its withdrawal to the higher once more.

The method of studying the laws of Reincarnation is to observe souls as they are born into physical bodies, as they live in them, as they cast them aside at death, as they later free themselves from their astral and mental bodies, and as they are finally fully themselves in their causal bodies. Every incident of this process is recorded in the Memory of the LOGOS, and the investigator who can put himself in touch with that Memory can watch the reincarnations of any soul time after time.

Investigations by this method have been and are being made, and enough facts have been gathered already to enable us to deduce laws. The first important fact in Reincarnation is that its laws differ for various types of souls. All souls at any given epoch are not of equal capacity, for some are older souls and others are younger. (Why there should be this difference in age, will be explained in the section on "The Evolution of Animals".) The aim of reincarnation is to enable a soul to be wiser and better for the experiences of each incarnation, but it is found that while one soul has the ability of learning quickly from a few experiences, another will be extremely slow, needing one experience to be repeated again and again. This difference of capacity for experience is due to the difference in age of the two souls, and, according

to such differences, souls naturally fall into five broad classes. as in Fig. 29.

TYPES OF SOULS THAT REINCARNATE

1 ADEPT—Also, e need of Reincarnation

2 "ON THE PATH"—Reincarnates immediately
under supervision of his Master
Renounces life in the heaven-world

3 CULTURED—

(a) Reincarnates twice in each sub-race
Average of 1,200 years in the heaven-world

(b) Reincarnates more than twice in the
same sub-race Average of 700 years
in the heaven-world

4 SIMPLE MINDED } Reincarnates many times
in one sub-race before

5 UNDEVELOPED } passing to the next

FIG 29

individuals in civilised communities (No. 5). Somewhat further evolved, and so older, are those souls who have passed beyond the savage stage, but are still simple-minded, unimaginative, and lacking in initiative (No. 4). These two classes include more than nine-tenths of humanity.

Then come the more advanced and cultured souls in all races, whose intellectual horizon is not limited by family or nation, who crave an ideal perfection and are consciously aiming to achieve it (No. 3). Fewer still are those souls who have discovered the meaning of life to be self-sacrifice and dedication, and are "on the Path," and consciously moulding their future (No. 2). And as the rare blossoms on our tree of humanity, are the Adepts, the Masters of Wisdom, those mighty Elder Brothers of Humanity who are the Shadows of God upon Earth, who stand guiding evolution according to the Divine Plan (No. 1).

Reincarnation takes place in the sub-races of the Root-races studied in the last section; but before we come to its laws, we must first exempt from their working two classes—that of the Adepts and that of those "on the Path". The Adept is beyond any need of reincarnation; all experiences which civilisations can give him, he has already gained; he

has "wrought the purpose through of what did make him man". Though he has become "a pillar in the temple of my God" and "shall go no more out," yet many an Adept reincarnates among men to be a Lawgiver and Guide, to at-one mankind with God. As the Adept takes birth, he chooses where and when he will be born, for he is the absolute master of his destiny.

Those "on the Path" are the disciples of the Masters of Wisdom, and usually, after death, they reincarnate within a few months or years, without discarding their mental and astral bodies, as is normally the case before rebirth. The general law is that, after the death of the physical body, the soul has a brief period of life on the astral plane, and then, after discarding the astral body, spends several centuries in the lower mental world. This lower mental world is the Lower Heaven (often called Devachan in Theosophical literature), and there the longings and aspirations of the earth-life are lived over again, with full realisation now of all the happiness longed for. Centuries are thus spent in happy activity, till the forces of aspiration work themselves out, and the soul discards the mental body itself. He has then finished his incarnation, and is himself in his causal body only, with all his experiences transmuted into ideals and capacities. But as he has much still to do towards perfecting himself, he reincarnates again, taking three new bodies—the mental, the astral and the physical. An exception to this usual method of evolution is the disciple "on the Path"; the centuries of happiness which he might have in the heaven world, he puts by, eager to continue on the physical plane the work for his Master; he renounces the happiness that is his due, in order to serve mankind with his work. His Master chooses for him when and where he shall be born, and he returns to birth with the astral and mental bodies of the life just closed, taking only a new physical body.

The laws of reincarnation that apply to souls who are

SUBJECT A—LAST 20 LIVES					
AVERAGE LIFE ON EARTH $66\frac{1}{3}$ YEARS					
AVERAGE PERIOD BETWEEN INCARNATIONS 1208½ YRS.					
DATE OF BIRTH	PLACE OF BIRTH	RACE	SEX	AGE	BETWEEN LIVES
B.C. 23650	N. AMERICA	IX. 1	MALE	56	929
22665	N. AMERICA	" 2	"	64	1135
21466	POSEIDONIS	" 3	"	84	1826
19556	BACTRIA	" 4	"	71	1278
18209	N. AFRICA	" 5	"	69	1266
16874	POSEIDONIS	" 6	FEMALE	51	1041
15782	TARTARY	" 7	"	65	1167
14530	CANADA	" 1	"	57	819
13654	POSEIDONIS	" 2	MALE	54	1505
12095	PERU	" 3	"	82	1266
10747	CHINA	" 4	"	79	1050
9618	POSEIDONIS	" 5	FEMALE	54	1262
8302	ETRURIA	" 6	"	44	1241
7017	EGYPT	V. 1	MALE	68	619
6330	INDIA	" 1	"	90	605
5635	INDIA	" 1	"	47	1551
4037	EGYPT	" 1	"	70	1143
2824	CRETE	" 4	"	87	830
1907	ARABIA	" 2	"	45	1338
524	GREECE	" 4	"	70	2301
A.D. 1847	ENGLAND	" 5	"		

FIG. 30

reincarnation of the other two classes—the simple-minded and the undeveloped.

From the particulars given as to place, time, sex and race of the incarnations, and from the time intervening between lives, we can deduce the following:

1. There are among the cultured souls two sub-types: one, of those whose period between death and rebirth averages 1200 years (Subjects A, B and D, Figs. 30, 31 and 33), and the other, of those whose interval between lives is only about 700 years (Subject C, Fig. 32). The period between incarnations is largely spent in the lower heaven world, "in

¹ These four individuals, A, B, C and D, are respectively the character-egos *Sirius*, *Orion*, *Aleyone*, and *Erato* of "The Lives of Aleyone". *Sirius* and *Aleyone* do not, strictly speaking, belong any more to class 3 of Fig 29, since they are now "on the Path". But as they entered "the Path" only recently—in the case of *Sirius*, in his Greek incarnation, 524 B.C., and in the case of *Aleyone*, in A.D. 1910—their past lives are probably quite typical of class 3.

neither disciples nor Adepts, can be deduced as we analyse the facts in Figs. 30—33. The charts give us, in tabular form, facts concerning the past lives of four individuals.¹ All four have behind them, of course, several hundred lives; but, for purposes of study, only their more recent lives have been investigated. These four belong to the cultured class of souls, but the study of the laws governing their evolution will give us also some facts concerning the

Devachan," and the length of life there depends on the amount

SUBJECT B—LAST 24 LIVES
 AVERAGE LIFE ON EARTH $53\frac{1}{2}$ YEARS
 AVERAGE PERIOD BETWEEN INCARNATIONS $1017\frac{3}{4}$ YRS.

DATE OF BIRTH	PLACE OF BIRTH	RACE	SEX	AGE	BETWEEN LIVES
B.C. 23875	HAWAII	IX. 2	MALE	60	837
22978	MADAGASCAR	" 2	FEMALE	57	713
22208	MALACCA	" 7	"	56	612
21540	S. INDIA	" 1	"	36	0
21504	S. INDIA	" 2	"	48	0
21456	S. INDIA	" 2	"	64	1775
19617	BACTRIA	" 4	MALE	71	1245
18301	MOROCCO	" 5	"	67	1006
17228	POSEIDONIS	" 6	"	91	1447
15690	TARTARY	" 7	"	58	1125
14507	CANADA	" 1	"	56	780
13671	POSEIDONIS	" 2	FEMALE	38	1543
12090	PERU	" 3	"	85	2319
9686	CHINA	" 4	"	13	70
9603	POSEIDONIS	" 5	"	39	1239
8325	ETRURIA	" 6	"	65	1502
6758	TARTARY	" 7	"	52	1007
5629	INDIA	" 1	"	62	1552
4015	EGYPT	" 1	MALE	71	1208
2735	S. AFRICA	" 2	"	48	809
1879	PERSIA	" 3	"	17	341
1521	ASIA MINOR	" 4	"	31	991
499	GREECE	" 4	"	76	2020
A.D. 1597	VENICE	" 4	"	23	286
—	—	" 5	"		

FIG. 31

In the case of the majority of cultured souls, a life of sixty years may need from 1000 to 1200 years in Devachan, the period of time depending on the quantity of force to be transmuted into faculty. Among these cultured souls, however, is a small group, of the type of Subject C in Fig. 32, who, though they may generate the same quantity of aspirational force as the others requiring twelve centuries in Devachan, yet condense their heaven-world life into some seven world-centuries.

2. Cultured souls of the first sub-type are born in the sub-race of a Root-race at least twice in each sub-race, and generally in their numerical order. When we consider Subject A of Fig. 30, we find him born, in 23,650, in the first sub-race of the Atlantean Root-race; his subsequent lives

and intensity of aspiration during the earthly life. In the case of the undeveloped and the simple-minded souls, a life in the physical body of some sixty years will create spiritual force that will give a life in Devachan for the former of from five to fifty years, and for the latter of some two or three centuries; should, however, the physical life be short, as when death occurs in childhood or youth, the Devachan will be much shorter, since the spiritual force generated will be smaller in quantity.

occur in its other sub-races in their order. After his life in the

SUBJECT C—LAST 30 LIVES AVERAGE LIFE ON EARTH 72½ YEARS AVERAGE PERIOD BETWEEN INCARNATIONS 706 1/2 yrs					
DATE OF BIRTH	PLACE OF BIRTH	RACE	SEX	AGE	BETWEEN LIVES
B.C. 22662	N. AMERICA	IX. 2	FEMALE	84	813
21759	INDIA	" 6	"	17	275
21467	INDIA	" 2	MALE	85	808
20574	INDIA	" 3	"	109	911
19554	CHINA	" 4	"	69	606
18265	CENTRAL ASIA	V. 1	"	79	597
16209	N. AFRICA	IX. 5	"	71	574
17464	CENTRAL ASIA	V. 1	"	60	528
16876	POSEIDONIS	IX. 6	"	84	797
15955	CENTRAL ASIA	V. 1	FEMALE	58	535
15402	INDIA	" 1	"	79	772
14551	INDIA	" 1	"	91	809
13651	POSEIDONIS	IX. 2	"	82	692
12877	INDIA	V. 1	MALE	82	107
12093	PERU	IX. 3	"	90	621
11182	INDIA	V. 1	"	71	682
10429	INDIA	" 1	"	73	694
9672	POSEIDONIS	IX. 5	"	86	811
8775	INDIA	V. 1	"	83	840
7852	INDIA	" 1	"	78	783
6986	EGYPT	" 1	FEMALE	77	945
5364	INDIA	" 1	"	17	312
5635	INDIA	" 1	"	47	618
4970	INDIA	" 1	"	69	866
4035	EGYPT	" 1	"	75	901
3059	INDIA	" 1	MALE	81	798
2180	INDIA	" 1	"	56	596
1528	PERSIA	" 3	"	87	811
630	INDIA	" 1	"	71	1183
A.D. 624	INDIA	" 1	"	70	802

FIG. 32

ly, where a sub-race is repeated more than twice, the extra incarnation in it is needed for the soul to accomplish the purpose planned.

The second sub-type, represented by Subject C, must also follow some general law, but no such law can be deduced as we consult Fig. 32; later on, no doubt, when other individuals of the same sub-type are examined, some law may be seen.

3. Concerning the sex of the body, we may observe that these four individuals vary considerably. An incarnation as man or woman is for the purpose of gaining qualities

the seventh sub-race, he returns to the first again, with change of sex, and then is born in the next sub-races in numerical order, though, as he returns to these, it is not invariably with a change of sex. As he is born the second time in the sub-races, he omits the seventh sub-race; when a sub-race is altogether missed, it is because the soul has already acquired elsewhere the qualities that are usually to be gained only in that race. In A's case, evidently one life in the seventh sub-race was enough to gain from it what he required. Similarly,

more readily developed in the one sex than in the other;

SUBJECT D—LAST 16 LIVES					
AVERAGE LIFE ON EARTH 53$\frac{3}{4}$ YEARS					
AVERAGE PERIOD BETWEEN INCARNATIONS 122$\frac{1}{4}$ YRS.					
DATE OF BIRTH	PLACE OF BIRTH	RACE SUBRACE	SEX	LENGTH OF LIFE	PERIOD BETWEEN INCARNATIONS
B.C. 19,245	CHALDEA	IV. 6	MALE	76	2022
17,147	EGYPT	" 5	"	72	1787
15,288	POSEIDONIS	" 3	"	44	498
14,746	ESKIMO	" 1	FEMALE	55	653
14,038	N. AMERICA	" 2	"	62	1187
12,089	PERU	" 3	"	85	2367
9,637	CHINA	" 4	"	12	22
9,603	N. ATLANTIS	" 5	"	39	995
8,569	ETRURIA	" 6	"	59	1053
7,457	JAPAN	" 7	"	65	1513
5,879	EGYPT	V. 1	MALE	75	1772
4,032	INDIA	" 1	"	45	1829
2,158	ARABIA	" 2	"	68	1517
573	PERSIA	" 3	"	12	41
520	ATHENS	" 4	"	71	1952
A.D. 1,503	GERMANY	" 5	"	19	332
1,854	—	" 5	"		

FIG. 33

three as a man, changes to two as a woman, and then reverts to the male sex again. There has been observed the case of a soul having as many as nine consecutive lives as a woman.

4. There is no general principle to be seen as to the length of life in the physical body. The time of birth is determined by the ending of the life in the heaven world; the time of death is usually fixed beforehand by the "Lords of Karma"—those Angels of God's Plan whose work it is to adjust the good and evil of man's past and present, so that through their interaction the maximum of good may result. The life may be brought early to a close through disease or accident, if they see that that is best for the soul's future evolution; if, on the other hand, a long life is just then needed to enable the soul to acquire some faculty, then the length of life will be adjusted to that end.

Though the main incidents and the close of an incarnation are fixed by these commissaries of God according to the soul's

but, since the capacity for assimilating experiences varies with different souls, and since, further, the needs change as the lives are lived, there is no hard and fast rule as to the number of incarnations in the sexes. Usually there are not more than seven lives consecutively, nor less than three, in one sex, before changing to the other; but there are exceptions, and we find our Subject A, after a series of

"Karma"—*i.e.*, according to the services due by him to others, and by them to him, as the result of past lives—nevertheless the general plan may be modified by an exercise of initiative by the individual himself, or by others whose actions directly affect him. For instance, when death is by accident, it is not infrequently the ending planned by the Lords of Karma for that incarnation; but sometimes it is not so intended, and the accident is therefore an interference by new forces brought to bear on the life. In such a case, the disturbed plan will be adjusted in the beginning of the next life, so that there will not be in the end anything lost to the soul whose destiny has been changed for the moment by others.

In no case is suicide in the plan of a man's life; for such an act the man is directly responsible, though that responsibility may also be shared by others.

For souls of the two classes—the simple-minded and the undeveloped—the law of reincarnation is modified to the extent that they will be born repeatedly in a sub-race before passing on to the next. This will be due to their inability to gain the required experience during one or two lives in a sub-race. The period between their lives is sometimes only a few years, though it may be as long as two or three centuries. They are in reality millions of years behind the cultured class, so far as their general evolution is concerned. Yet their backwardness is not due to any evil in them; it is merely a matter of the age of the soul. The wider outlook on life and the deeper sympathies which are natural to-day to a cultured soul, will some day be possessed by the undeveloped and the simple-minded souls; growth comes to all, sooner or later, in the endless life of the soul.

Looking at these charts of lives, and noting the particulars therein of place and date and race, it may be asked how the occult investigator is certain as to any of them. How is

he sure that a man in Poseidonis (Subject D) and an Eskimo woman of the next life are the same soul? Granted there is a Memory of the LOGOS, how can these things be found out?

The question is natural, and the answer will perhaps make clear that the methods of occult investigation are not radically different from those employed by the scientists to-day. The locating of any part of the earth where an individual is born, is not a difficult matter; the investigator will see the birth of the child, and then, he will have to look round the surrounding country to note its relation to seas and mountains and lakes and rivers; his present knowledge of geography will then enable him to locate the place. If the epoch is remote and the configuration of the surface of the globe is different, he must for one moment look at the place as it was then, and for the next moment put himself in touch with the Divine Memory, *at the same place*, but in later historical times or even to-day; he can then know what name geographers give to the place now.

To know the race and sub-race, much previous study in ethnology is required. To one who has travelled much, there is little difficulty in distinguishing a Chinaman from a Japanese, or even a French Celt from an Italian Celt, or a Norwegian from an Englishman. Similarly, observations of the race-peculiarities, and especially of the variations in the finer invisible constituents of the bodies of the sub-races, will enable the investigator to find the information he seeks.

The fixing of dates is a more difficult task. As the investigator reads the Memory of the LOGOS, he can watch the events on earth as fast or as slowly as he desires. He may, if he likes, watch the incidents of a day of long ago, minute by minute; or he can in the course of a few seconds swiftly note summer, autumn, winter and spring, and summer once more, at any place he chooses, and so count time by seasons. If he desires perfect accuracy, he must watch the

seasons as they fly thus, rapidly counting the past time, year by year.

Within historical times, if he is watching a scene in Egypt and desires to know the date, he may perhaps need to observe some court ceremony, catch the Pharoah's name as it is pronounced by some one, and then consult an encyclopædia to find the date of that monarch. In Greece he may need to see some one write a letter or document, and note the number of the Olympiad, or he may fix upon some well known event, like the Battle of Marathon, and then count the number of years from that to the incident in which he is interested. In Rome he must find a scribe dating a letter "such and such a year from the founding of the City," or he could find the date by watching some debate in the Senate and noting the names of the Consuls for the year, and then by getting their date from an historical list. Sometimes he will count backwards or forwards from a landmark in time, like the sinking of Atlantis, 9,564 B.C.—that time having been once and for all fixed by him by previous counting. When hundreds of thousands of years are needed to be counted, the investigator will need to know something of astronomy to calculate the large periods by the relative position of the Pole Star to the earth's axis. As with modern scientific research, the value of the work of the occult investigator depends upon his care in observation, and upon his general culture and ability to present his observations in a methodical manner.

In recognising a soul in his different incarnations, a careful investigator need never make any mistake in identification. It is quite true that the subject's physical body is a different one in each incarnation, but his soul-body, the Causal Body with the Augoeides in it, does not change. Once the investigator has noted the appearance of that permanent body of the soul, he will recognise it life after life, whatever be the changes of the temporary physical body. It is that Causal

Body that is the certain mark of identification, and that will be the same, whether the physical body be that of a new-born infant or that of a man tottering to the grave.

Two more diagrams remain to be considered in this

B	A	A	C
		HUSBAND...	WIFE...
WIFE...	HUSBAND...	BROTHER IN LAW...	BROTHER IN LAW...
6260. FATHER	6760. SON.	BROTHER...	BROTHER...
		BROTHER*	BROTHER*
		WIFE...	HUSBAND...
SON...	MOTHER...		
MOTHER...	SON...	HUSBAND...	WIFE...
FRIEND...	FRIEND...	BROTHER...	BROTHER...
FRIEND...	FRIEND...	DAUGHTER...	FATHER...
MOTHER...	DAUGHTER...	FATHER...	DAUGHTER...
WIFE...	HUSBAND...	BROTHER*	SISTER*
FRIEND...	FRIEND...	LOVER...	LOVER...
SON...	FATHER...		
SON...	FATHER...		
FRIEND...	FRIEND...	FRIEND...	FRIEND...

* TWINS † ADOPTED

FIG. 34¹

section. They are Figs. 34 and 35. The three souls, A, B and C, whom we have studied, are closely linked by bonds of affection, bonds that were forged many, many lives ago. Each soul evolves under the pressure of his own separate eternity, but he treads the path to his Deification not alone, but hand in hand with other souls whom he learns to love. A true bond of affection is always one between souls, and not merely of the earthly garments; and whatever these latter may be, the love will flash through them from one to the other. Physical relationships are of minor consequence; the one many-dimensional power of love will manifest itself always as love and devotion, whatever be the earthly channel marked out for it by the Lords of Karma.

Of the subjects A, B and C, A and B belong to the sub-type among cultured souls who have 1200 years in Devachan, while C belongs to the second sub-type with only 700 years' interval between lives. It is obvious that A and B cannot appear in all the lives of C, unless they both die in each life at that age which will entitle them to only some 700 years of Devachan.

¹ There is a slight inaccuracy in this diagram; two lives of B have been omitted, in each of which, however, he meets neither A nor C. The first appears after "Father—Daughter," as between A and C at their ninth meeting; the second comes after "Friend—Friend," as between B and A at their ninth meeting.

What has really happened is given in Fig. 34. During the time that C has had 31 incarnations, A has had only 20, and B only 24. In the second of A's lives in this series, he meets C, and they become husband and wife; but in that life A does not meet his other friend B. When A is next born again, he is husband to B, and brother-in-law to C; but in the meantime both B and C have had each a life, where they have not met A. Studying the chart, we shall find that during 31 lives C meets A twelve times, while he meets both A and B together only eight times. The bond between A and C is specially strong, as will be seen from the diagram; whatever is the physical relation—as husband and wife, or wife and husband, as brother and sister, or lovers to whom the fates are unpropitious, so that they do not marry—soul speaks to soul. Once B as a woman adopts a little girl, A; that debt is paid later by A when as a man he adopts a little boy, B.

In fourteen lives of Subjects E and F, Fig. 35, in which

<i>SUBJECTS-E AND F</i>		
<i>PLACE</i>	<i>E</i>	<i>F</i>
ATLANTIS	HALF-BROTHER	HALF-SISTER
INDIA	HUSBAND	WIFE
SCANDINAVIA	HUSBAND	WIFE
PERU	FATHER	DAUGHTER
—	MOTHER	{ SON HUSBAND
PERSIA	WIFE	
N.AMERICA	FRIEND	{ FRIEND ORPHAN GIRL IN TEMPLE
ASSYRIA	PRIEST	
INDIA	HUSBAND	WIFE
EGYPT	LOVER	LOVER
ARABIA	LOVER	LOVER
GREEK COLONY	—	WOMAN
ROME	HUSBAND	WIFE
PRESENT DAY	MAN "ON THE PATH" (HAVE NOT MET)	WOMAN

Fig. 35

they meet, we see how the bond of love appears in varying forms. When E changes sex and has two lives as a woman, her beloved is with her, first as son, and then as husband. When F changes sex and has three lives as a man, in the third of them he meets his friend E as a man; between the two men there springs up an unusual bond of sympathy and affection. Later, E is a priest, and a little orphan girl is brought to

him to be admitted to the temple; no need for many months

to elapse before they are great friends, and the priest is father and guide. Then comes a life where they are husband and wife again, and then two lives in which they meet and love springs up between them, but the course of true love does not run smooth. Follows then a life where F does not meet her beloved ; but they meet again as husband and wife in Rome. In their present life they have not yet met each other, and whether the plans of the Lords of Karma for each will keep them apart this time or not, the bond, soul to soul, is strong and unbroken, and they will meet again in future lives—as wife and husband, or son and father, or as friends—they will be true lovers once more, capable of that many-dimensional love which goes out in devotion and sacrifice to its beloved, in whatever channel for it the Lords of Fate give.

Act First. This Earth. A stage so gloom'd with woe,
You all but sicken at the shifting scenes.
And yet be patient. Our Playwright may show
In some fifth act what this wild drama means.

Life, without Reincarnation as a clue, is a wild, wild drama indeed, as it seemed to Tennyson once, in spite of his Christian Faith. A cruel process is Evolution, careful of the type and careless of the single life. But grant that Life, indestructible and undying, also evolves, then the future of each individual is bright indeed. In the light of Reincarnation, Death has lost its sting and the grave its victory ; men go ever onwards to Deification, hand in hand with those they love, with never a fear of parting. Morality is but a rôle the soul plays for a while ; and when the play is done, when all lives are lived and all deaths are dead, then the soul begins his destiny as a Master of the Wisdom, as Shadow of God upon earth, as “the Word made flesh”. To one and to all, cultured or savage now, this is the future that awaits us, the glory that shall be revealed.

C. Jinarājadāsa

(To be continued)

THE CONTRIBUTION OF ISLĀM TO THE WORLD'S THOUGHT¹

By ZIAUDDIN AHMAD BARNI

THE Qurān, as some already know, has proclaimed loud and wide that from time immemorial there has been but one religion, namely, Islām, which means absolute submission to God's Will. According to the teachings of the Prophet of Arabia, all the great seers, prophets and ṛshis of old, trod the same path. "Abraham was neither a Jew nor a Christian, but he was of a true religion, one resigned unto God, and was not of the number of idolators." Again we read in the holy Book: "Verily the true religion in the sight of God is Islām." Thus you see that the Muslim believes in a long chain of "inspired prophets and teachers"² who have taught almost similar truths, "beginning with the dawn of religious consciousness in man".³ To him the so-called religions of the world are the rays of the same Sun and the glimpses of the same Truth. This is why he looks upon every expounder of Divine Wisdom with due respect and reverence, and it matters little whether he be Buddha, Kṛṣṇa, Moses, or Jesus. There are, of course, stages in the way of the spiritual evolution of man, but "in our upward progress towards Him" all of us, being God's creatures, "can attain to Christhood, nay, even surpass Christ," because "the spark of the Divine

¹ A paper read at the Chohan Lodge, T. S., Cawnpore, in February, 1918.

² *The Sayings of Muhammad*, by Suhrawardy.

³ *Ibid.*

is latent in the heart of every atom".¹ Consequently a Muslim makes no distinction between one prophet and another, so far as his prophethood is concerned, and further, does not limit salvation to the so-called Mussalmāns alone, but to all who are right-doers. This catholicity of charitable spirit is, I believe, the first contribution of Islām to the world's thought.

Again, Islām is the greatest democratic force the world has ever known. The differences of caste—and Islām is absolutely casteless—and colour, vanish away into its "ever-widening thought and action". Under its banner a slave holds the same position as his master. Islām has no submerged classes or "untouchables," as they are called. It gives equal rights and equal opportunities to all—whether high or low, prince or peasant, man or woman—for self-determination and self-realisation. The world has heard a good deal about the mighty Mahmud of Gazni, and Qutbuddin Aibak, the builder of the wonderful Minar which is, by the way, a marvel of architecture and the finest ever raised by the hand of man. These two were born of slaves. Further, read the history of the Great Caliphs—and find out for yourselves the full exposition of the term democracy. They were reproached for every little mistake they committed in either interpreting the meaning of the Qurān or in doing justice to the afflicted and the poor.

It is written of the Caliph Omar that while once distributing the spoils of war, he received as his share a piece of blanket which did not suffice to make an outer garment for his exceptionally tall stature. Thereupon his generous son gave him his own portion of the cloth. The outer world knew nothing of this give-and-take affair, and consequently, when on Friday, Omar came as usual to the mosque to deliver his *Khutba* (sermon) and say his prayers, he was mercilessly taken to task by a poor Bedouin for his injustice in appropriating a double share of the woollen cloth for himself. The Arab uttered the threat, that

¹ *Ibid.*

he and his countrymen would never tolerate such an unjust Caliph, however learned he might be, and at the same time called upon Omar to satisfy him, or else he could never be the Caliph. Upon this the Hazrat asked his son, who was familiar with the actual affair, to stand up and explain the real position to the agitated audience. He rose to his feet and satisfied the curiosity of those around him. And when the whole matter was explained away, the angry Arab stood up and said in his own rustic style: "Now we can accept thee as our Caliph." The shrewd Omar took advantage of this unique opportunity and remarked that he should never despair of a bright future for his brothers-in-faith, as long as that spirit of candid and fearless criticism rolled through them. And here one cannot help observing with pride that Europe, notwithstanding all its hypocrisy and pretensions to the claims of justice, equality, brotherhood and liberty, is still lagging behind the ideal of Islām even of to-day, stripped of its pristine glory though it undoubtedly is. In western countries there exists still that bar of colour—the bane of modern civilisation—which has proved once for all the shallowness of what may be termed the European culture. In this respect the West has to learn much from Islām, where "the world has not been broken up into fragments by narrow domestic walls".

When a man becomes a Mussalmān, he stands on an equal footing with the Sultan. In other words, the conversion to Islām carries with it enfranchisement. And under such circumstances it is no wonder to find, in the Middle Ages, "the Spanish slaves hastening to profess the new Faith, and thus to become free men".¹ Again, at prayer-time the Mussalmāns of all grades gather together in the mosque five times a day and bow their heads before their Universal Father with all the necessary religious rapture and fervour. The world knows of many kings and emperors who always offered their prayers

¹ Lane-Poole in *The Moors in Spain*.

along with the menial servants. To take a recent case, His Majesty the Amir of Kabul, Habibullah Khan, during his visit to India, in 1905, never failed to put into practice this democratic spirit of Islām. In Turkey, you will still find the Sultan saying his Friday prayers in the Aya Sophia Mosque in the midst of his loving subjects, to prove to the world at large that Islām retains up till now, something at least of that practical democracy which its Founder had preached and practised in olden days. This simple feature of Islām has not failed to do its work and influence the world's thought, as some nations are already trying to free themselves from the shackles of those customs that have deprived a great part of humanity of the right of self-realisation. But this is not all. The great Luther—I have read somewhere—was not unfamiliar with the Muslim democracy, for it was his study of the Qurān that made him break the bondage of the Church which could not even tolerate freedom of thought. Since then the times have changed and a greater toleration has set in. And that is the reason why to-day, no longer are all sorts of epithets hurled against the Prophet by the Christians, as was the case in the early stages of the growth of Islām. This democracy is, to my mind, the second contribution of Islām to the world's thought. And I believe that it will have a great effect in the final settlement of this disastrous European conflict, when the claims of European nations to superiority will, once and for all, be relinquished, and equal opportunities be given to all the nations of the world, irrespective of their caste, creed or colour.

Next comes the question of religious toleration. Islām never waged any crusade against any religion, as was done by Christendom in the Middle Ages, under the mask of liberating Jerusalem from the rule of the Saracens. On the contrary, peoples of all nationalities have thronged to Muslim lands to escape persecution and tyranny at the hands

of their Christian neighbours. The graphic account furnished by Sir Walter Scott in his immortal *Ivanhoe*, can bring home to any and every thoughtful reader the pitiable condition of the Jews then in England, whose only fault was that they did not believe in the divinity of Christ and the holy Trinity. They were persecuted in the name of that Fountain of Charity, whom the so-called orthodox Christians never cared to understand. And when the persecution grew terrible, they left for Muslim countries, where they were received with due kindness and respect, both under the chivalrous reign of the Moors¹ in Spain and the Turks in Asia Minor and European Turkey. And there they enjoyed such protection as could never be met with in purely Christian lands. Besides, the history of the Capitulations will tell you how kindly the followers of Christ were treated by the "savage" Turks.

But, they say, Islām preached war and extermination of non-Muslims. The battles that were fought during the lifetime of the Prophet were all defensive² and were fought with the sole purpose of safeguarding the integrity of the then Mussalmāns. In regard to other battles fought in the name of Islām, "learned students" have shown that "the acquisition of temporal power was neither the aim nor the inseparable accompaniment of the diffusion of Islām". The wonderful spread of the Prophet's Faith was not done at the point of the sword, but that triumph was due mainly to "the simple grandeur of this latest presentment of Theism," as can be proved by the fact that the conversion of the population in Persia and in Egypt and in Syria took place long after the subjugation of these countries. And even to-day, Islām is making great progress in the interior of Africa, to the extreme

¹ Cp.: "Even in these early days the Moors knew and practised the principles of true chivalry. They had already won that title to Knightliness which many centuries later compelled the victorious Spaniards to address them as 'Knights of Granada, Gentlemen, albeit Moors'." Lane-Poole in *The Moors in Spain*.

² *The Spirit of Islām*, by Amir Ali.

horror and consternation of Kaiser William II.¹ But the wars, however long their list may be, cannot obscure the recognition of this fact, that the Muslim emperors in Persia and Syria, in Spain and elsewhere, showed wonderful toleration to their alien subjects. In India, too, whose history is not sympathetically written, and where there is still great scope for research work, one cannot fail to find the names of Muslim emperors, like Sher Shah Suri and Akbar the Great, who were the very embodiments of toleration. There have been cases where this quality was not exhibited and where due respect was not paid to the religious feelings and susceptibilities of other subject nations. But in doing fair justice to Islām one cannot help observing that if ever the spirit of intolerance was brought into play, it was quite at variance with the Islāmic principles, which are characterised by catholicity of spirit and broad-minded toleration. And if the Mussalmāns—at least of India—have to-day become narrow-minded, it is because of their negligence of the principles and liberal spirit of Islām. But I believe that there are appearing palpable signs heralding the dawn of a new era, which will change the present limited angle of vision, “dispel those illusory traditions of the past which have hitherto exercised a baneful influence on our race, reconcile Oriental learning with Western literature and science, and preach the gospel of free inquiry, of large-hearted toleration and of pure morality”.

But the greatest contribution of Islām to the world is the encouragement which it has given to Science and Art. And “what Islām was in the might of its thought, no words can be too strong to express”. “No nation,” says Davenport, “perhaps ever existed which felt and expressed, early and late, a deeper reverence for the cause of learning

¹ The Kaiser once viewed the spread of Islām in Africa with embarrassment, and exhorted his missionaries to check it at any cost.

than the Arabians." All this was the result of the Prophet's wonderful teachings on the score of education. "Go in quest of knowledge, even into China"; "seek knowledge from the cradle to the grave"; "the acquisition of knowledge is a duty incumbent on every Muslim, male or female," are some of the sayings of the unlettered Prophet on the all-important theme of education. Again, He says in one of His inspiring sermons :

Acquire knowledge, because he who acquires it in the way of the Lord, performs an act of piety ; who speaks of it, praises the Lord ; who seeks it, adores God ; who dispenses instruction in it, bestows alms ; and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not ; it lights the way to heaven ; it is our friend in the desert, our society in solitude, our companion when bereft of friends : it guides us to happiness ; it sustains us in misery ; it is our ornament in the company of friends ; it serves as an armour against our enemies. With knowledge, the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next.

And there is yet another saying of the Prophet which is not only beautiful, but at the same time profoundly true. "The ink of a scholar," he says, "is more valuable than the blood of the martyr."¹ And the world knows how these sayings were put into practice by the early Mussalmāns ! "It was these lofty views of the value of learning which led to the philosophy of the Saracens and the science of the Moors"²

Europe in the Middle Ages was steeped in the grossest ignorance, and its condition was so "melancholy and deplorable" that it might rightly be called "the *iron* age of the Latins". At that time "in Christendom science was unknown, astronomy and mathematics had vanished, chemistry had not risen from its Egyptian tomb".³ It was then that knowledge⁴

¹ *The Sayings of Muhammad.*

² *Islam in the Light of Theosophy*, by Annie Besant.

³ *Ibid.*

⁴ *Ibid.*

⁵ Cp. : "The Moors organised that wonderful kingdom of Cordova which was the marvel of the Middle Ages, and which, when all Europe was plunged in barbaric ignorance and strife, alone held the torch of learning and civilisation bright and shining before the Western world."—*The Moors in Spain*.

was brought to Europe by Islām. "It must be owned," says Masheim, "that all the knowledge, whether of physics, astronomy, philosophy or mathematics, which flourished in Europe from the tenth century, was originally derived from the Arabian schools, and that the Spanish Saracens, in a more particular manner, may be looked upon as the Fathers of European philosophy." "It is well known," says Davenport, "that the great Lord Bacon imbibed and borrowed the first principles of his famous experimental philosophy from his predecessor and namesake Roger Bacon, a fact which indisputably establishes the derivation of the Baconian philosophical system from the descendants of Ishmael and disciples of Muhammad." And all this "philosophy and science trod in the footprints left by the conquerors," who had founded universities and colleges in various parts of Europe for the teaching of Theism, science, mathematics, philosophy, medicine, astronomy, commerce, engineering, agriculture, etc. Some of the famous seats of learning, to which students flocked from all parts of Europe, were at Basra, Bagdad, Cupa, Cairo, Naples, Fez, Cordova and Granada. And thus it can be said without exaggeration that knowledge, as an inseparable concomitant, went on for centuries together, hand in hand with the tide of the Muslim conquests, which extended as far as the Bay of Biscay on the one side and the Bay of Bengal on the other.

Although the Arabs under Moawiyah collected the sciences of the Greeks and showed great interest in them, yet, during the Abbaside dynasty, learning reached its highest pitch. All the kings of this line were great patrons of learning. But the names of Haroun-ur-Rashid and Abdulla Almamoon will remain enshrined in history for ever, and to the latter must be awarded "the palm of having laid the foundation of the literary fame of the Arabians. Hundreds of camels with MSS. were to be seen continually arriving at his court".¹ During

¹ Davenport.

this dynasty the defunct Greek literature and sciences did not live again, but innumerable books in Persian, Samskr̥t and Syrian were translated into Arabic. Almamoon always hankered after good books, and whenever he got news of any book, he sent messengers to fetch it at any cost. Similarly in Spain under the Omeyyad kings, and particularly under the patronage of Abdur Rahman III, much progress was made in all branches of knowledge. Like Shah Jahan, he had a very fine taste for building palaces and mosques. Industry was at its height in his blessed reign. It is said that there were 190,000 silk-weavers living in the single city of Cordova.¹ And this fact alone can throw light on other industries which had been brought to the highest standard of excellence.

Moreover, the Mussalmāns did much in the domain of astronomy also. They made the first telescope and built observatories in many places. After the sack of Bagdad an observatory was built in Mūragha (Azarbaijan, Persia) under the personal supervision of Nasiruddin of Tus. In Samargaud and Bagdad, and in certain towns of Spain, there were a number of such observatories, and to this day they may be seen in ruins. The Mussalmāns measured the size of the earth, and this was done at the request of Almamoon by Musa and his four sons—Abu Jáfer, Muhammad, Ahmad and Hussain. They evolved an altogether new architecture and taught scientific agriculture. They developed the Greek system of medicine and founded institutions for its teaching, both theoretical and practical. And one such school existed at Naples. In this connection the names of Abu Bakr of Ray (Persia), Ali ben Isa—the latter is mentioned in *Chambers' Encyclopædia*—Sheikh bu Ali, and Ziauddin ben Baitar, will long be remembered. The last-named physician was an expert in botany, and he had travelled much on research work. In philosophy the names of Ibu Rushd, Gazzali and Nasiruddin Tusi will shine out for ever.²

¹ *Tarikh-i-Islām* (Urdu).

² *Mussaddas-i-Hali* (Urdu).

India, too, is familiar to a certain extent with the splendid architecture of the Mussalmān emperors who "built like giants and finished like jewellers".¹ The famous Tāj, at Agra, and the Mosque, at Delhi, are some of the everlasting monuments bequeathed to us by our Muslim kings in India. How far India is being enriched by these treasures, can be best gauged by the effect these marvels of architecture have on one's own æsthetic sense. They are the living proof of the good relations between the Hindūs and Mussalmāns of old, as most of the marble slabs and other kinds of stone were presented to Shah Jahan by his Hindū chief. But besides this, education in India was also properly looked after during the Muhammadan period, when many Samskr̥t works were translated into Persian. How far learning progressed then, can be best known by referring to Mr. Nirendranath Law's scholarly book *The Promotion of Learning during the Muhammadan Period*—and this is a work which can again establish good relations between the followers of Kṛṣṇa and those of Muhammad.

Such, then, was Islām in the might of its thought. How it has fallen from the position it once occupied, is a subject for deep and thoughtful meditation for all Mussalmāns alike! It was faith and faith alone that was responsible for our rise, and if we were to create some of its glimpses again in our hearts, none need be anxious about the future.

Another great contribution of Islām to the world's thought is that it has placed great ideals and glorious traditions before the world in general and the Muslims in particular. It is in fact a religion of ideals. The whole career of the Prophet, for instance, is one of ideals which must be followed by good Mussalmāns. His life as a boy, as a young man, as a merchant, as a husband, as a warrior, as a speaker, as a patriot—and in other capacities, is a model to us all. His noble deeds inspire us to do similar acts of self-sacrifice and kindness to others. His love of mankind in

¹ Islām has, in its path, done away with some of the evil customs of society, both in Arabia and outside it. Infanticide, slavery, sati and suicide have almost vanished from the lands where Islām has set its foot.

general gives us a stimulus to forget our religious differences, at least when the question of humanity is at stake. His extremely humane behaviour towards the prisoners of war at the conquest of Mecca brings home to us this lesson, that a man should rise above himself and that he should, in no case, return evil for evil. The Prophet was condescendingly gentle to the unbelievers at the time of his might, and this ideal of gentleness is one which we can meditate upon and bring into practice. He took a great delight in the service of humanity, and to him "the best of mankind is he who serves humanity".¹ And that is why early Muslims wished more to serve others than to be served. The personal example of the Man himself had lent strength to the saying or the theory of it. The Muslims, as has been said, did all they could in the domain of science, medicine, and in other branches of knowledge, with the sole purpose of helping and uplifting millions of God's creatures and lightening their difficulties and miseries. The Turks, for example, inaugurated, for the first time, the institution of a Red Crescent Society. But this was done to help both the enemy's men and their own. Again, the traditions of chivalry exhibited so often in the field by Muhammad's disciples—Khalid, Omar, Ali, Mahmud, Tariq and others—cannot fail to fill the heart of a non-Muslim with admiration and respect. But to a Mussalmān they mean something more. He is to build his character on them.

It has been justly remarked that the Mussalmāns have always "rushed joyously to martyrdom"—and I should add here—with the same joy with which a bridegroom goes to the chamber of his bride. And this is due to their exceptionally firm trust in God and His Will. A true Muslim fears God and God alone, and is not a bit afraid of death.

But it is painful—at least for me—to repeat the old, old story of the glorious past of the Mussalmāns while it stands in contrast with their present. And hence, I cannot conclude

¹ *The Sayings of Muhammad.*

this paper without offering a few remarks to my own brothers-in-faith in India and elsewhere. They want regeneration from within and not from without, and then matters would grow better. They should remember that Islām's glory was not due to its territorial conquests so much as to its conquests in the domains of religion and science, philosophy and literature. And if Islām is to rise again—as it will certainly rise—and to fulfil its great mission to humanity at large, then the Mussalmāns must shake off their present stagnation and must soon awaken from their "benighted slumbers". Islām gave for centuries together a higher code of morality to the world, and purged human hearts of barbaric forms of idolatry, prejudice and darkness. But now they are bereft of almost all those qualities which were once their glory. They have become the worshippers of the same idols which were conscientiously broken in pieces by their ancestors. There are to be seen again as many idols as there were in the seventh century of the Christian era. They have become narrow-minded, and regard with suspicion and prejudice everything that comes to them under the banner of non-Muslims. They are worshipping at the shrine of indolence, indifference and negligence. All these are idols which are worshipped by the Mussalmāns of to-day. They must all be broken, one by one, before any substantial work of reform can be accomplished. Surely Islām has grand traditions, but, in the words of Mr. Asquith, "no nation can live on mere traditions". Islām never despairs, and therefore its followers should go ahead like the early Muhammadans, believing that it will, by means of its simple nationalism, "again purge the world of the dross of superstition as well as of godless materialism," and will again begin to mould the souls of men and light in their hearts a simple faith in God and a love for service, which were the underlying forces of their material and spiritual achievements.

Ziauddin Ahmad Barni



ST. PATRICK'S DAY ¹

By THE RIGHT REV. C. W. LEADBEATER

WE are met together to celebrate the Feast of the holy St. Patrick, the patron saint of Ireland. There is some uncertainty as to the exact date and place of his birth, but we are able to tell you from clairvoyant investigation that there really was such a person—that the theory that he is merely a mythological character is without foundation. He is a real historical person, and he did convert a great part of Ireland to the Christian Faith.

¹ A Sermon preached at the Service of Vespers and Solemn Benediction.

The date of his birth seems to have been about the year 387, though some put it a little earlier than that. Two places claim the honour of being his birthplace—Kilpatrick, near Dumbarton, in Scotland, and a village near Boulogne, in France. On the whole the balance of evidence seems to be in favour of Boulogne; in any case it is quite certain that he was of Roman descent and that he was born in a Keltic country, whether it be Normandy or Scotland. His father was a man of good family, spoken of as the Deacon Calphurnius. Whether he ever attained any higher level in the Church than Deacon, we do not know. His mother was named Conchessa, and she was either a sister or a near relative of St. Martin of Tours, of whom you all know, because of the celebrated story of his cutting his cloak in half (when he had nothing else to offer) and giving half of it to a beggar. Whichever was the place of his birth, the youthful Patrick lived near the sea coast, and in a raid of Irish pirates he was captured and carried off as a slave at the age of fifteen. He was sold in Ireland to a certain Druid priest, named Milchu, and he stayed with him, acting as a shepherd for some five years. In that time he learnt the Irish language, which differs somewhat from the dialect spoken in Scotland or in Brittany, though all these are variants of the Gaelic language.

At the end of those five years some vision led him to make an attempt to escape, and the attempt was successful. He contrived with great trouble and many privations to reach the seashore, to get on board a ship, and eventually to reach his home. He devoted himself earnestly to the religious life, and was for some considerable time in a monastery at Tours under St. Martin. It is said that there came to him a vision or a dream, in which he saw the youths with whom as children he had associated in Ireland, calling to him to come and teach them the truth; and that apparently intensified an idea which had long been in his mind, that he would like to

go back again to Ireland, where he had been enslaved, and try to teach the people Christianity. It is not certain that there had been no Christianity before that in Ireland; there is a tradition, at any rate, of an earlier spreading of the Faith in the south of that country. But the Pope of that period, Celestine, received this young man Patrick, and after some years of preparation gave him a commission to go and spread the Faith in Ireland. He was not immediately appointed, because Palladius had already applied for and received that work. But Palladius seems not to have been successful. He landed in a part of the country where the people were not prepared to receive him, and became discouraged.

Then St. Patrick was consecrated as Bishop and sent forth to preach the Faith in Ireland. He landed there in the year 432, and though not well received at first, he contrived to make his way, and eventually travelled over the whole of the country. Many stories are told in connection with his travels all over Ireland. He seems to have been a man of indefatigable industry. It is recorded that he consecrated no less than 365 churches in different parts of the country, and he is said with his own hands to have baptised twelve thousand converts during that period. He met with a varied reception, but he seems to have been an exceedingly skilful and politic preacher of the Faith. He invariably began, wherever he went, by converting the chief and his family, and the rest followed the lead given by the most important man of the district. And where some local king or chief would not receive him, he moved on to some other place, but came back again and again, until practically the chief yielded to him. He has left us some writing, but not much; one thing, at any rate, which many of you know—the Confession of St. Patrick, as it is called—a kind of Creed in which he emphasises strongly the doctrine of the Holy Trinity. When first he was asked how Three could yet be One, he stooped and plucked a leaf of

the shamrock and held it up before the people, saying: "Here at least is an example that there may be three and yet one." A crude illustration: but nevertheless a striking one for the people to whom he was preaching, to whom the whole idea was new. And that is why the shamrock was adopted as the national symbol of Ireland, as it remains even to this day.

He lived to a great age. There is a little difference of opinion, but it seems fairly certain that he reached the age of 106, for he died in the year 493 at a place called Saul, near Downpatrick, in Ireland. His remains were still shown there up to the time of the Reformation, when I fancy the relics were lost.

I should like to say a few words to you about the attitude which we in the Liberal Catholic Church adopt with regard to saints. We have omitted from the Calendar a large number of saints who are either not historical or entirely unknown to us at the present day. But we still commemorate all those whom we know to have been real people, if they have especial claim to our memory for the great and noble work that they have done. Most certainly the holy apostle St. Patrick is one of those; but if you should hear a sermon preached on the subject of St. Patrick by any of our Roman Catholic brothers, you would probably hear some reference to his intercession. You would find our fellow-Christians praying St. Patrick to plead for them before GOD, to obtain for them forgiveness of their sins. We do not take that view, although we leave our people absolutely free to believe whatever they choose in all these matters; but we, among ourselves, do not think it is necessary that anyone should intercede for us with GOD, because we hold that GOD is a loving FATHER, that He is already doing the best that can possibly be done under the circumstances for every one of His creatures, that He needs no prayer from us to have mercy upon us, or to forgive us, any more than you would need to be asked to forgive a little

child who had made some foolish mistake, because he was so young and inexperienced. GOD knows far more about us than we know about ourselves, or about one another; and you may be very sure that He will guide us into all the truth, and that He will receive us eventually, because that is His will for us. We do not need to *pray* to Him to do that; we do not need anyone to pray to Him for us that that may be done.

In many other Christian places of worship you would be told that the idea of praying to a saint is altogether false and foolish; that the saint has long ago passed away and cannot hear you, and will not do anything for you—indeed, *cannot* do anything for you. That is an extreme point of view in the other direction, and it involves a rash statement, born of ignorance. We know something more about the conditions after death than do those who have not studied them; we know that every man, be he saint or sinner, is a soul, and not merely a body; that he survives death and that he returns to physical life many times, in order to learn the lessons which it has to teach him. You have no need to pray to a saint, or indeed to anyone; but if you do address yourself to a great saint, and send out to him a strong wave of gratitude for his example, of appreciation for the work that he has done, it is by no means certain that your thought will not reach him. On the contrary it is quite certain that your thought *will* reach that saint. But remember, it will reach the soul (that which we call the ego), and not a physical body.

That saint is not living away for ever in some distant place called heaven. He may or he may not be in the *state* called heaven; that is quite another matter. If he be, then he is resting in the heaven-world; but because that heaven-world is a world of thought, your thought will assuredly reach him and will call forth from him a corresponding thought, which, descending from that high level to your level, will be of the nature of a blessing. So that I do not at all tell you that if

you think of and praise a great saint you will produce no result and receive nothing. Not at all ; you will certainly reach him, and assuredly a wave of kindly thought, a wave of blessing, will come back from him to you. You do not need to ask him to intercede for you ; it is not that at all ; the wave of blessing will descend upon you as a result of the force which you outpour in your thought. There can be no effect without a cause ; equally there can be no cause without an effect.

If you understand the great doctrine of reincarnation, you will realise that perhaps that saint may be here among us on earth again—he may have taken another physical body and come back to school again for another day's lessons. How then would he be affected by your thought ? Even so, the soul remains at its own level and on its own plane, and that soul will answer with the thought of blessing, even though he may have taken on a physical body again down here. The great saints in that respect are like you and like me, in that the soul of each of us is something much greater than we ever show here in the body. Each one of us is far more than he ever seems to be down here, because each man is a soul, and in that soul is the spirit of GOD Himself. The potentiality of all divinity is in every one, showing forth more fully, naturally, in those who are more evolved.

The great saint is usually a highly evolved person, and therefore through him the Godhead shines forth more fully than as yet He shines through you or through me. But we one day shall be great saints like him, and he whom we celebrate to-day was at one time a common man like each of us. Therefore there is the greatest hope for every one of us, for there plainly lies before each of us the path which we have to tread, and we know that if we tread that path of evolution, as it is GOD'S Will that we should tread it, we shall assuredly reach the end. We shall reach, not a heaven in one definite place, where we shall wear palms and crowns for ever and

spend our time in singing ; all that is merely symbolical ; but we shall reach a condition of consciousness in which we are always in the Presence of GOD. GOD is everywhere, and we are all in His Presence here and now and always ; but the difference will be that then we shall be consciously in His Presence, that then we shall know even as now also we are known.

So we do well and rightly to thank GOD for the glory of His saints, to praise Him that they have shown an example for us to follow. We do well to show that love and reverence and devotion to them, not only because they themselves will feel it and will return the love, but because in thanking and blessing them we are thanking and blessing the Almighty, who manifests Himself to us through them.

Remember that whenever we keep the day of a great saint we thank GOD for the glory that He manifests through that saint, and for the example that the saint has set us. So let us join heartily in such celebrations, and let us try to understand the truth with regard to all these things. The more you know, and the better you understand in every way, the freer you are. It was said of old : "Ye shall know the truth, and the truth shall make you free" ; and the truth is the only thing that ever makes any man free. Therefore we ask you all to study. We leave you perfectly free to come to your own conclusions, but we put before you what we know, so that you may have that information to take into account in making up your minds upon all these important religious questions.

C. W. Leadbeater

INTUITION AND INTELLECT

By W. WYBERGH

IT has often occurred to me, after reading, in the course of years, many Theosophical books, and attending innumerable lectures, to wonder that so much time and thought is given by Theosophists to the study of matter, bodies, conditions and forms of all sorts, and so little to the study of consciousness, life, and modes of experience. Descriptions of objects and entities to be met with on higher planes are many, but descriptions of what it feels like to be there are few, except in a purely general sort of way. I remember some years ago asking in the pages of THE THEOSOPHIST¹ whether one determined upon what plane one was functioning by the nature of the objects perceived or by the nature of the sensations experienced; but no one has ever attempted to answer the question. We are all so immensely eager to know about things. We are anxious for information of the latest discoveries about the astral plane or the planetary chains or the coming Sixth Race. Some, it is true, students of a kind, endeavour to fit in the new or the superphysical discoveries with what they know of the results of ordinary scientific enquiry, and, by doing in this way a little thinking for themselves, make the information a stepping-stone and means to the improvement of faculty. Some, it must be acknowledged, simply indulge a craving like that of the sensational novel

¹ "Form and the Formless"; THE THEOSOPHIST, October and November, 1911.

reader; but probably the majority have a vague idea that all knowledge is good somehow, and that "Theosophical" knowledge, with its slight flavour of exclusiveness, is rather extra good. But it is valued simply at its face value, as information, and there the matter stops, except that people of goodwill then proceed to pass on their undigested learning to others, under the impression that if they can only get their friends to accept "the Theosophical belief" in place of whatever belief they may have had before, they have rendered them a great service.

Now, knowledge *is* an excellent thing, and it has its proper place in the development of the human consciousness. It would be folly to neglect the book knowledge and the statements of creed and authority which are the proper sphere of the lower mind. Even knowledge accepted on authority alone, has its value, as a rule of thumb for guiding conduct, and so preventing unnecessary disasters. Where a man cannot or will not think for himself, he will do well to accept, and in fact cannot avoid accepting, the thoughts of others. We all do it every day, to the great saving of time and trouble, in all the affairs of our daily life, and quite rightly. But it is not quite true to say that knowledge is power, for it is only the condition under which power may be used to advantage, and its value depends upon the use that is made of it. If not used, it is not merely useless but tends to stifle whatever power we may have. The object of a knowledge of "facts" is its application by the lower mind in the control of matter, and a knowledge of "Theosophical" facts may be of great use for this purpose. But the possession of such knowledge does not necessarily involve an advance in evolution; it may not even imply much mental activity or lead to much mental development, if it is merely accepted on authority, especially if it is of a kind that does not call for practical application. This is the case with a very large proportion of the information about the higher planes and the history and structure of the universe. Such

information may be of priceless value indeed, if used in such a way as to develop our consciousness, but, taken purely as unverifiable but accepted "fact," may be even worse than useless.

There are many devoted Theosophical propagandists busily engaged in repeating such statements upon the authority of others—usually, we may agree, upon very good authority. When the work of such a man lies among those who are quite ignorant of Theosophy, or little capable as yet of study and thought, it may be his privilege to rouse them from ignorance and apathy by the mere repetition of (to them) startling and interesting statements. Even then I believe that the chief value of the work will not lie in the facts he gives them but in the shaking up of their rudimentary or perhaps fossilised minds. For, in the case of such people, but a very small proportion of the "Theosophical" knowledge, obtained thus or from books, is likely to be practically applied or even moderately well comprehended, and the rest will probably be merely an additional burden to an already overloaded intellect. Though I have in the course of years done a good deal of public propaganda work, I still find myself wondering whether any real advance is implied when, instead of the "I believe in God the Father . . . and in Jesus Christ . . . and the Life Everlasting," such a man has come to say: "I believe in the Logos . . . and the Causal Body . . . and the Masters . . . and in Reincarnation and the Astral Plane." He doesn't understand these things any more than he understood the Christian Creed. He doesn't allow himself to question the statements of eminent Theosophists about them any more than he formerly thought it right to question the authority of the Bible or the Church. He still has a superabundance of belief; but has his capacity for faith, his spirituality, or even his mental development been increased by the change?

It is questionable whether the world would be much better to-day if the masses of humanity accepted what such people understand as "Theosophy" in place of the beliefs of their old religions.

When, on the other hand, the textbook propagandist comes across an educated, intellectual man, accustomed to weigh and to analyse for himself, it is only too probable that, with the best intentions in the world, serious injury will be done. Such a man can, it is true, absorb and use many more facts; but if they are to be of use to him, he must be able to fit them in with his own scheme of the Universe, to question, to object, to examine, to re-state, untrammelled by authority. Finally, and above all, when the facts have successfully passed the stringent tests of his intellect, they must be so presented as to make a living appeal, not by working upon his feelings and emotions, for these he has learned to subordinate to his intellect, but rather by their cosmic value, by the ennobling touch of universality and of eternity. To help a thinking man, it is not enough to make statements of "facts" or to reel off a line of argument or of proof that you have taken from a book. You must have evolved the faculty of getting inside his mind, seeing things as he sees them, recognising principles under the most various disguises, discriminating essential ideas from the language and the facts in which they are embodied. You must see the meaning of *his* technical terms and formulæ, even if you have never heard of them before, and you must be ready to use them instead of the terms familiar to you, derived from Theosophical books, even though these may be really better. But you will not be able to do this unless you have thought for yourself, doubted for yourself, found out for yourself—unless, that is, you stand upon your own legs, not on those of your leaders; and this means that you must develop intuition. Not once nor twice have I come across intelligent and earnest-minded people who have been hopelessly

prejudiced against Theosophy by the well-meant efforts of the textbook type of Theosophist; and the more intelligent and earnest they are, the more likely is this to happen.

These difficulties in the way of the effective outpouring of the Divine Wisdom in the world are closely connected with our habit of putting facts before faculty, of preferring clairvoyance to intuition, form to life. Theosophy indeed has presented itself to many of the most spiritually-minded non-Theosophists in the guise of a subtle materialism, all the more dangerous because it avoids the gross *physical* materialism current in the world.

It is a true instinct which seeks life rather than information. What we know from hearsay, what we know indeed in any manner from the outside, can never be real to us, can give no permanent satisfaction. If we would really know a thing we must live it, feel it, experience it, see it from the inside: for it is wisdom rather than knowledge which is our goal. To what lengths Theosophical materialism can go I once discovered through an illuminating incident in my own experience. Never shall I forget the amazement (and amusement) with which I once heard a group of earnest Theosophists, anxious to send helpful thoughts where they were needed, gravely conclude that the thing to do was, not just to think the thoughts—not at all—but carefully to concoct a “thought-form” of the requisite shape and colour, according to the textbooks, and, having jointly visualised this remarkable object, to send *that*!

If we, on the contrary, would try to translate our knowledge of the forms and entities and conditions and “scenery” of the higher planes into terms of consciousness, if we would try, however imperfectly, to realise the meaning and interrelationship of the different states of consciousness proper to those planes, we should both remove to some extent the reproach of materialism from Theosophy, and, for ourselves,

we should be really learning things, instead of merely learning *about* things.

There are few more hard-worked words among us than "intuition," but while almost any fairly informed Theosophist could, if asked to say what it is, refer offhand to book knowledge about the Higher Mental and Buddhic planes, in practice what is called intuition is often merely the confused activity of a befogged brain, busied with things that belong to the sphere of the concrete, "lower" intellect. Quite often one finds the term loosely applied to every idea that the mind entertains which is not reached by strenuous thought. Thus fancies of all kinds, vague dreamings concerning physical things, unfounded personal likes and dislikes, warnings and presentiments, clairvoyant perceptions and images, are all dignified by this name, and, strange to say, I have even come across the suggestion that intuition involves the acceptance on authority of the statements and thoughts of others who are wiser than ourselves. It is not uncommon to find it thought that because intellect can be contrasted with intuition, they are on that account opposed to one another. The term intuition has indeed come to be used as meaning something which is actually a substitute for mental effort and original thought, and at the same time more reliable.

But, in fact, intuition, though in itself perfectly *distinguishable* from the intellect, is not *separable* from it, any more than a person can be "conscious on the astral plane" without using his mental faculties. So far, in fact, as its manifestation by the personality in the outer world is concerned, intuition is not separable even from the lower, concrete mind. Nay, before it can come into play, it demands the full and strenuous application of the resources of that mind.

The relationship between intuition and intellect can best be understood by a study of that between consciousness and matter. We are accustomed to think in terms of the "ensouling"

of matter by consciousness, and this concept is a very useful key for the elucidation of that world-process by which, in all its stages, the One becomes the Many. We are less familiar with the truth that, in their essential nature, matter *is* consciousness and consciousness *is* matter, and yet this truth is perhaps still more fundamental than the other. It is a truth that has been quite clearly stated, over and over again, by Mrs. Besant and others, but it is apt to be obscured and almost lost sight of in the detailed study of man's "bodies" on different planes. It is convenient, and almost unavoidable in these studies, to use language and imagery which, if this fundamental truth is lost sight of, seem to imply that our bodies, instead of representing modes and conditions of consciousness, are shells or garments *inhabited* by a quite separate thing called "consciousness". The familiar simile in the Second Discourse of the *Bhagavad-Gītā*, likening the body to a garment, to be cast off when worn out, is no doubt responsible for many false impressions, admirable and true and vivid though it is as an illustration; but it must not be taken as a simple statement of fact. It affords an excellent instance of the way in which mistakes are bound to arise when, in the search for facts and formulæ, we try to bring down and express in terms of the lower mind a spiritual truth, apprehensible by the intuition, but essentially inexpressible in terms of "facts". Upon it has been built up a great superstructure of materialistic interpretation which runs through half our Theosophical thinking. Yet its inadequacy is recognisable at once if we consider that a garment is never an organic part of the man himself, whereas his bodies, while they are his bodies, are so on all planes. And yet again, inexpressible in terms of "facts" though the truth be, it is embodied, not in this fact alone, but in every fact of the manifested Universe! As students we must use these analogies and metaphors; but let us remember the Pythagorean maxim: "Do not convert the plane into the

solid," and recognise the elusive and unstable character of all facts.

Another instance of the difficulty in which all explanations necessarily involve themselves, is to be found in Mrs. Besant's brilliant and illuminating book *A Study in Consciousness*. Therein, after proclaiming the essential identity of spirit and matter, and denying the necessity of imagining any "bridge" between them, she seems to have found herself unable to avoid the appearance of stultifying the original conception. For, in elaborating the idea of spirit ensouling matter, she almost everywhere uses terms which, in spite of frequent reminders to the contrary, taken as they stand, imply a fundamental duality instead of the unity which she has proclaimed. This is at least the impression conveyed to my mind by her constant references to consciousness *causing* matter to vibrate, etc., and the apparent confusion (apparent only, as I believe) has even been brought forward as quite an effective objection to the validity of the whole Theosophical position. Essentially the vital relationship between consciousness and matter seems to be not that consciousness *causes* vibrations in matter, though in one sense this is true, but that the thing which from the inside is consciousness, from the outside is movement (vibration), and that the thing which from the inside is vibration, from the outside is matter. The unity is essential and practical, the duality is intellectual and descriptive, but none the less true on that account.

This principle sheds a clear light upon all relations between higher and lower planes, between abstract and concrete, between Higher Self and Lower Self, between intuition and intellect. The universal bridge at every stage is indeed not a material "thing" at all, however subtle, but a principle of interpretation.

Applying this to human consciousness, we find that intuition is an "inside" of which intellect is the "outside":

the "Higher Self" is another "inside" of which the "Lower Self" is another "outside". In themselves, thus stated, these relationships appear to be simple, but in reality they are complicated by the fact that, whether turned inwards or outwards, consciousness is always threefold in aspect, twofold in manifestation, yet one in essence. The idea of seven planes, forming a sort of ladder one above the other, is useful for purposes of analysis. But in practice we find two sets of three: one as it were the reflection of the other,¹ and a seventh representing the essential and indivisible unity on all planes. Lower mental, astral and physical are the mode and expression of consciousness turned outwards, towards the particular: higher mental, buddhic and âtmic, of consciousness turned inwards, towards the universal. But whereas in the outer world the mental aspect is so to speak the senior partner, in the inner world the same aspect is the junior partner.

Hence arises liability to confusion; for, while in the outer world the astral or emotional aspect must be subordinated to and controlled by the mental, in the inner world Buddhi, which corresponds to the astral, is the superior, as it were, of the mental. This is the reason for the misunderstanding which exists between those who respectively assert and deny the superiority of the intellect to the intuition. That which is really intuition is in its nature something which transcends the intellect, whether "higher" or "lower," but that which frequently goes by its name is something which requires to be controlled by the intellect, and lies within its sphere of comprehension. The importance of the mental plane is that it is the "neck of the bottle" through which the higher consciousness has to pass in order to manifest in the lower. We are familiar with the division in Theosophical literature of the mental plane into "Higher mental" and "Lower mental,"

¹ Compare the diagram of a hydrogen atom on the gaseous sub-plane in the frontispiece to *The Ancient Wisdom*.

and with the absence of any such division in the descriptions of the Astral and Buddhic planes. In the latter, higher and lower sub-planes seem to imply mainly questions of degree, whereas the division between Higher and Lower Mental is fundamental. Perhaps we may not have given much thought to the reason for this, or may not think that any good reason exists for this particular and apparently anomalous method of classification. There seems, however, to be a very good reason in the fact that it is on the mental plane and through the mental aspect of consciousness that the great transmutation from the "natural man" ("psychic" man is the correct translation of St. Paul's words) to the "Spiritual man" takes place. The intellect is the pivot upon which the whole human consciousness revolves, the "bridge" already spoken of between the inner and the outer; and so, like consciousness and matter, not two different things, but one thing with different points of view. The *power* by which the change is effected comes from above, from the plane, in fact, of the intuition, and is answered by the *power* of the lower personality from the desire-plane below; but however great the power may be, however developed the intuition in itself, it is limited in its manifestation to the degree made possible by the development of the intellect. What folly then to extol the one at the expense of the other, or to expect to develop the intuition by mental inertia or passivity!

I know not certainly whether it is possible to attain directly to the buddhic plane from the astral by transmutation of the emotions. I have sometimes thought that this may be the typical way of the mystic, as contrasted with the occultist, but it would seem once more that, because consciousness is a unit, there is, even in extreme cases, no possibility in actual practice of accomplishing the transformation without to some extent using the lower intellect, any more than it can be effected through the lower intellect without the emotional driving force supplied through the astral plane.

Still it may well be that in the case of the mystic the mental side of his consciousness is comparatively inactive. I do not believe that the typical "occultist" and the typical "mystic" exist in practice, but that the two types merge into one another by indefinite degrees. Many a time have I attempted, by self-analysis and comparison with the descriptions given, to determine to which of these types I myself belong; but always I have found in myself such a balance of the opposing characteristics as to make classification impossible and to preclude any strict adherence to the methods laid down for either type. It seems probable in any case that while every one must follow the methods which are dictated by his temperament, the difficulties are likely to increase in proportion as that temperament diverges from the intellectual, for it is on the mental plane that the gulf is bridged at its narrowest point. Perhaps the practical significance in consciousness of the various sub-planes of the mental plane is connected with this mingling of characteristics, and with the three Paths—of Intellect, Devotion and Action. If, for instance, Karma Yoga, the Path of Action, is a bridge connecting the lower mental direct with the highest sub-plane of the higher mental, that would be another way of expressing the reason for its extreme difficulty.

When we come to the further question of the possibility of reaching the Ātmic level of consciousness direct, by means of physical activities, it looks as though the attempt, under present human conditions, must almost inevitably result in disaster and black magic, for this road appears to lead into the direct road to the kingdom of Pan.

W. Wybergh

(To be concluded)

CORRESPONDENCE

"PRAYER AS A SCIENCE"

TOWARDS the close of Mr. Wybergh's admirable article on "Prayer as a Science," he says (THE THEOSOPHIST, February, 1919, p. 495): "That the expansion of consciousness can take place otherwise than through some one who has himself fully and completely attained to this Union with God, is contrary to the testimony of those who have experienced it, though from the scientific point of view the reason for this is not clear."

May I suggest to Mr. Wybergh the following consideration? The great realisation which he has dealt with as the crowning glory of the whole ascending series of prayer activities, is set as the goal of normal human life in the Seventh Race of the Seventh Round. Necessarily the conditions, whether of the human instrument or of the planes in which its various components severally function, do not now exist. With neither instrument of experience and service, nor field for its appropriate uses, the greater self-expressions cannot be attained; and hence the need of the Initiator; of one who, himself possessed of higher ranges of vibrational activity, and therefore able to anticipate the processes of ordinary evolution and reach fields of experience and service sealed to the majority, is able to impart from time to time to the vehicles of suitable candidates, those enhanced capacities without which supernormal progress is impossible.

To the writer, whatever else the term Initiator may connote, it needs must signify one who has this power to re-fashion instruments, to create conditions, and so be verily "the beginner" for the candidate of his new stage of development. The sheer necessity for such a link makes the argument conclusive.

ASPIRANT

AN APPEAL TO REVIVE THE ORDER OF BUDDHIST NUNS

To some students of the history of Buddhism, the section relating to the Order of Buddhist Nuns is of vital interest. The Lord Buddha established this Order, and it was the means of doing half of the useful work in the ancient Buddhist world. The Order is now extinct, as was foretold, in part, by the Founder Himself. There are many

points connected with it, such as the inferior position of the Nun to the Monk in the olden days, and her absolute dependence on him, which are incompatible with the freer and more progressive position of the woman of our own days, when she is coming to be regarded as equal to a man, though in her own particular line of evolution. The question that arises is: Can this Order of woman devotees be revived?

Let us consider the whole situation and look back to its first beginnings in the time of the Lord Buddha, who decided, though apparently unwillingly—considering the obscure position of women in those days—that women could retire from the household life to the homeless life and attain the “Paths” equally with men.

The foundation of this Order of Bhikkhunis was associated with scenes of touching devotion and love, and the repetition of it will bear testimony to the power of these two particular ideals of woman. It is well known that the Lord Buddha, born in his last life on earth as the Prince Siddhārtha, lost His mother, Queen Mahā-Māyā, seven days after His birth. His mother's sister, Prajāpāti, had nursed and brought up the infant, and she loved Him with that devotion which only women can know. When the Prince renounced the world, Prajāpāti's heart was almost broken, for she did not know that the child was to become the Buddha, the All-Enlightened Saviour and Teacher of Gods and men. After His attainment of Buddhahood, almost all her male relatives left their wealth, and gave up their homes to follow the Master, and Prajāpāti and Yasoḥhara (the Prince's wife) also made the resolution to follow their example. Three times did Yasoḥhara request the Buddha to be allowed to become a Nun, but thrice He had refused, for He knew that it was their attachment to Himself that in the main actuated them.

Then Queen Prajāpāti went on the same errand to the place where the Lord Buddha was staying at that time, in the Banyan Park at Kapilavastu. She greeted Him, standing respectfully aside, and thus spoke: “Pray, reverend Sir, allow women to retire from the household life to the homeless life under the Doctrine and the Discipline announced by the Tathāgata.”

“Nay, that cannot be,” was the gentle but firm reply of the Master, for it would seem that He knew that their appeal arose from the desire to remain with their beloved ones. So Prajāpāti retired, sobbing and disappointed.

Again, a second and yet a third time, she came and made the same request, each time more earnestly than before; but received the same answer.

Returning to the place she related the sad experience to Yasoḥhara, and both burst into lamentations. Should they resign their aim and live on sadly, away from Him whom they worshipped? No. They would try another plan. They then called together those other ladies of high station who were bemoaning the loss of fathers, brothers, or sons, who had taken the vows and left their homes to follow the Blessed One; for it was bitter to think that, though still alive, they were cut off from all sight and companionship with them. Then the

distressed mothers, wives and sisters held a meeting with Queen Prajāpati and Princess Yasodhara, and decided to appeal once more in a body to the Master for permission to live in the monasteries and thus be near their dear ones. So they cut off their beautiful hair, cast aside their costly garments, and donned the mean rag-made yellow robe of the mendicant, and marched in a body to Vcsali, where the Lord Buddha had gone. Walking from place to place, at last they reached this town, and Prajāpati, their leader, stood weeping, with swollen, dust-covered feet, outside the entrance-porch of the Vihāra or dwelling of the Master. There they determined to remain, even should they die of starvation and exhaustion, till they should attain His permission and their cherished aim.

There the Venerable Ananda, the beloved disciple of the Lord Buddha, found them in this miserable plight, and, being a relative of Prajāpati, he asked her: "Why dost thou, a Gotamid, with swollen feet, dust-covered, stand thus weeping outside the entrance-porch?"

"Because the Blessed One," answered Prajāpati, "does not permit women to retire from the household life to the homeless life, under the Doctrine and Discipline announced by the Tathāgata." Then she pleaded with Ananda to intercede with the Lord Buddha once more on their behalf, for they would rather die than give up their aim to become Bhikkhunis. Ananda promised to do what he could, and he approached the Lord Buddha and told Him that Prajāpati, Yasodhara and other ladies were intent on entering the Saṅgha as Nuns. Once more the Master refused, for He knew that their appeal was based on the principle of Attachment, and on such a basis, an Order could not be builded; and so, to test their earnestness, persistence and fixity of purpose, he refused their request once more, though Ananda thrice besought Him to give way.

Now, the Venerable Ananda, knowing that the Lord must have some strong reason for thus refusing their urgent appeal, tried to find out what the cause could be. Surely he would not let His own kindred perish in despair. So he asked: "Master, are women capable of retiring from the household life to the homeless life? Can they attain conversion? Can they attain Arahatsip?" "They can," was the reply.

"Then," continued the faithful Ananda, "if the Lord will consider what a benefactress Prajāpati has been, will the Lord permit her to retire from the household life to the homeless life under the Doctrine and Discipline announced by the Tathāgata?"

Then the Lord answered—for he knew that Prajāpati was ripe to enter the Saṅgha: "If Prajāpati, the Gotamid, will submit to eight weighty regulations, let it be reckoned as ordination to her."

The venerable Ananda, having listened to the eight weighty regulations, communicated them to the waiting supplicants; and on their agreeing to abide by them, they were summoned to the presence of the Master, who, surrounded by the Bhikkhus, addressed the grief-stricken sisters in the gentlest words on the subject of Non-attachment. He showed them that these are the steps to kill the roots of

desire, anger and ignorance, and that as soon as these are eliminated from life, sorrow and pain will cease to exist. "Strive, therefore," said he, "to serve mankind without attachment and selfishness."

In such words He spoke to them, and their grief was assuaged; they looked at life from another point of view, and desired to lead the selfless life that alone leads to Nibbāna.

The Buddha consented to ordain his foster-mother, Prajāpati; and gave authority to admit other women to the Order of Bhikkhunis, provided that they submitted strictly to the eight obligations. So Queen Prajāpati, with Yasodhara and many other ladies, their hearts full of gratitude, gave thanks to the Master, and without consideration for worldly relationship or personal attachment accepted the obligations and took the vows as fully ordained Nuns.

With the spread of Buddhism the movement extended far and wide. Much of the success of the Buddha-Dhamma was due to the order of Nuns. But with the troubles that arose, and the subsequent persecutions of the Buddhists in later times, the decay of the Order set in, until finally it became extinct so far as the Guru-succession was concerned. However, there are still, scattered about in the modern Buddhist world, a number of recluses living the life of Nuns; but in the strict sense of the word they are not real Nuns, for they cannot claim the Guru-succession. The thread of the life of the Order is not broken; it is there, it is not dead. The reincarnation or revivification of the Order, then, is necessary. As the sun rises in the morning, so will the life of this Order wake up again with the Coming of the World-Teacher, the Bodhisattva. He will revive the Order, to continue its errand and mission of Love and service to the world. Therefore our path of duty is clear. We must prepare the ground for His Coming and hold ourselves in readiness to receive the ordination from Him, the Bodhisattva Maṭṭreya, who will one day become the Buddha.

This, to my mind, is the part we Buddhist women must play in the reconstruction of the world, and this work must be taken in hand without delay. No time should be lost in founding an organised Society of Buddhist Sisters, to train and fit themselves for service to the Lord.

I venture to suggest that the Headquarters of such a Society should be located in Ceylon, one of the homes of Buddhism for two thousand years. I shall be glad to hear the views of all those interested in this subject, before we attempt to give the idea a practical shape. Who will join in this work?

Colombo

MARIE MUSÆUS-HIGGINS

BOOK-LORE

Reincarnation: A Key to the Riddle of Life, by G. Herbert Whyte.
(John M. Watkins, London. Price 2s.)

For the many who knew the author, this little book possesses a peculiar interest. While invalided at Malta, early in the year 1917, he delivered the addresses which, after his death at Jerusalem, were published in the form of this book. To quote from the Biographical Note:

They were simple talks, given in a tent at a Convalescent Camp in Malta, to soldiers (by their own request or that of the Y. M. C. A. Secretary), as just one man's attempt to pass on to his comrades some thoughts that for him were keys to the problems of life and death.

But the book will appeal to a far larger circle than that of his friends and fellow-workers: the great enquiring public will find in these "talks" a most attractive and convincing introduction to the study of Theosophy, as approached by the popular question: "Have we lived before?" Those who were fortunate enough to hear Herbert Whyte lecture in public, or conduct a Lodge meeting, will know what we mean when we say that he has the gift, both as a speaker and a writer, of going straight to the point in the most natural manner possible, and yet, when the words come to be analysed, they have all the appearance of being chosen with the utmost care and precision.

This piece of work is a good example. The logic is forceful, but the kindly spirit of understanding that breathes through it, is perhaps even more compelling. The writer first puts himself in the place of the "plain man" who just wants to know what is going to happen to him after death, and how the many seeming injustices of life, as he knows it, can be reconciled with a belief in a divine purpose controlling all; then he supplies the "key to the riddle," which he has found in the law of reincarnation. The illustrations chosen are practical and taken from ordinary life, and such problems as immortality are answered by examining the interests and activities of people as we know them, rather than by plunging into details concerning the matter of the higher planes and the subtler bodies. Throughout all the arguments, like a golden thread through a row of beads, runs the

lesson of brotherhood—a lesson which all will learn soon or late, according to the effort made to develop “character”. The chapter on “Why we do not remember past lives” is particularly deserving of mention, especially the answer to the natural question: “Why should we suffer for something we know nothing about?”

We therefore confidently recommend this little book as a direct passport to the heart and reason of “the man in the street”; to those who have had the personal touch, it will always be “Herbert Whyte’s last book”. We are glad that his photograph is the frontispiece.

W. D. S. B.

The Bhagavad-Gītā Interpreted, by Holden Edward Sampson.
(William Rider & Son, London. Price 3s. 6d.)

Those who have read, or tried to read, Mr. Sampson’s *Progressive Creation*, or *Progressive Redemption*, may feel some diffidence in contemplating the study of the *Gītā* under his guidance, for these books, as we remember them, were distinctly stiff and to some extent bewildering, to the lay reader at all events. We gladly hasten to reassure anyone hesitating to embark on this study of the *Gītā*, and recommend such to follow Mr. Sampson in his interpretation.

We would especially recommend this version to those, among Theosophists, who find in the usual Theosophical approach to Eastern literature a lack of appreciation of the fact that Christianity is one of the five great religions of the world, that it was brought to the West as *the* religion best calculated, in the wisdom of its great Founder, to serve the West and to lead it to the heights of spiritual union with the Divine. There are, in Theosophical literature, works attempting, more or less successfully, to show that Christianity in its pure form has the same vital, basic truths as are also to be found in the pure forms of other—Eastern—Faiths; but little, if anything, has been done conversely to show that the Eastern Faiths, when purified, hold the same basic truths as Christianity in its essential form. To some, this latter converse process may seem unnecessary, but the present writer feels strongly that the Christian form of truth is the one meant by the Great Ones to be the guiding light for the majority of the West.

Much work has yet to be done by those who, being Theosophists, yet remain earnest followers of the Christ, in order to lead those who follow Him within the narrower limits of the Church, to come out into those fair, open spaces in which all the sacred Scriptures of the

world can be studied in the light of the teaching of the great Teacher of the West and of His personal followers, and in this light can be found true and illuminating and helpful to Christians as such. This work can only be done by those who have broadened their Christian conceptions without losing their Christian faith, by those whose allegiance to Christ has never swerved amidst the bewildering false lights of some of His would-be interpreters. Mr. Sampson has interpreted the *Gītā* as an illustration of the wrestling of the Higher Self—Shri Kṛṣṇa, with the lower—Arjuna, in language which is familiar to the Christian, versed in the Gospels and Pauline Epistles.

We can understand that some will find Mr. Sampson's "meat" not strong enough; they will perchance consider it only fit for babes—but there are many "babes in Christ" to whom it will be welcome.

A. L. H.

Phantasms of the Living, by Edmund Gurney, F. W. H. Myers and Frank Podmore. Abridged Edition prepared by Mrs. Henry Sidgwick. (Kegan Paul, Trench, Trubner & Co., London. Price 16s.)

This is a new edition of the original work, which has long been out of print and which was in two bulky volumes. The arranger, Mrs. Sidgwick, "in view of the fact that its value has been little affected by more recent investigations," thought that a new edition was likely to be appreciated by the public, and so has produced the present single volume, the text of which is substantially as the authors left it, with the exception of omissions for the sake of brevity in Chapters IV and XIII (indicated in their places). The reduction in size has been effected by omitting a large number of the cases quoted—particularly in the telepathic experiments—where, in the original, some 700 numbered incidents were given, which have been reduced to 186.

This volume should be very acceptable to all who, interested in psychic phenomena, have not yet had an opportunity of reading one of the great pioneer books on the subject. One regrets, naturally, that the original authors are no longer with us, to bring it up to date; but even as it is, it forms a valuable addition to one's knowledge of the matters of which it treats, and no library of psychic and occult literature should be without a copy of it.

K.

Flower of Youth, Poems in War Time, by Katherine Tynan. (Sidgwick & Jackson, London.)

Mrs. Tynan-Hinkson is a voluminous writer of both poetry and prose. This little volume, which was written in the first emotions of the Great War, is an epitome of the general characteristics of her work—facility in words, sentimentality, quiet, common thought that moves easily on the surface of life. She reflects in rhyme and rhythm the newspaper philosophy to the level of which so many Western writers (such as Maeterlinck and Watson) fell, in the great Test, because their emotions were uncontrolled. Mrs. Hinkson, being a woman and Irish, cannot avoid seeing a gleam of hope through the darkness of war; but it is only a gleam; it is not the fundamental and all-pervading principle that the Muse now demands. That is why her novels never attain the level of literature, nor her verses the level of poetry.

Trackless Regions, Poems by G. O. Warren. (B. H. Blackwell, Oxford. Price 3s. 6d.)

Mrs. Katherine Tynan-Hinkson, in her book of verses, *Flower of Youth*, reviewed above, protests at the defacement of the "temple of God," that is, the body of an English soldier, forgetful of the defacement to both sides and also of the inevitability of death, even without the aid of battle. From such intellectual commonplaceness one turns with thankfulness to Mr. (or is it Mrs. or Miss?) Warren's poems, which, in thought, feeling and expression, stand among the fine things in modern literature. Here we have the touch of the true artist, taking out of life and death their finest import, without the distortion of a one-sided sentimentality. The passion of struggle is felt strongly, but it is transmuted, and with true vision the singer sees life and death, war and peace, as phases of the One Life working out its readjustments towards an end beyond our sight.

J. C.

The Poetical Works of Ram Sharma, edited by Debendra Chandra Mullick. (P. N. Mallick, 69 Serpentine Lane, Calcutta. Price Rs. 5.)

This considerable collection of poems, by a well known Bengali poet, should prove of especial interest to Indians. The Editor has done his work carefully and well. The author was a man who led an interesting life and had made many friends—distinguished Indians and prominent Europeans. His verses are in large measure occasional,

but there are some long religious poems. The former might be annotated with advantage for the foreign reader. The author's poetry does not seem to us to reach a very high level, but we can well believe it was read with interest at the time, and will still so be read by his own countrymen.

T. L. C.

How to Speak with the Dead, by Sciens. (Kegan Paul, Trench, Trubner & Co., London. Price 3s. 6d.)

The subject of communication with discarnate spirits is one of continual interest, and the more recent researches in the realm of the so-called dead are claimed by the author of this book to have led to the elucidation of special knowledge along these lines. Though the title indicates it to be of popular and practical value, the only chapter suggesting any methods of communication, gives merely a few simple rules to be observed at all seances. A general outline is given, in fuller detail, of the scientific facts and arguments in favour of "survival" and communication, which are held as convincing evidence and proof that results will follow all scientific efforts to establish communication. The claim is made that science and industry can be aided by the gaining of new facts concerning the universe from intelligences among the dead, other than ordinary men and women, an instance of which is the discovery that gravity is no longer an unsolved mystery and that the new knowledge gained from this source but remains to be applied to the service of aerial navigation. The successful application of this venture would prove how far this practice can prove of benefit to the world; and patience bids us wait and see.

G. G.

Fairy Tales from Foreign Lands, by Druid Grayl. Illustrated by Elsie Lunn. (B. H. Blackwell, Oxford. Price 3s. 6d.)

The eleven stories here retold for a new generation of children, include some of the very old companions of our nursery days and some not quite so well known. But whether the incidents recounted are new or very familiar, there is a freshness in the telling of them which makes the stories pleasant reading. The book is printed in clear and rather large type, which makes it suitable for young readers.

A. DE L.

Quelques Conceptions Fondamentales des Hindous, by Arthur Avalon. (Thacker, Spink & Co., Calcutta.)

This pamphlet contains two lectures by the well-known Samskr̥t scholar, Arthur Avalon, given in French before the French Literary and Artistic Society in Calcutta. In seventeen pages he treats of Vedā—Knowledge; Brahman; His Shakti; the Universe, evolved by Him from Himself; together with such subjects as Karma, Dharma, Svarga, Naraka, and Moksha.

Only a master of the French language could undertake such a difficult task so airily, having at his disposal expressions that are fine, trenchant and pliable as a Damascene blade. He touches delicately but pointedly the highest conceptions of Hindū philosophy, though only those conversant with Indian metaphysics will be able to follow without bewilderment his daring flight from Paramātmā to the dust at our feet—made in so short a space.

The pamphlet has a special value for Theosophists, as it presents to them familiar conceptions from a different angle of vision.

M. C. V. G.

Do It to a Finish, by Orison Swett Marden. (Rider & Son. Ltd., London. Price 1s. 3d.)

That the crime of carelessness “makes countless millions mourn” is an ever-apparent and deplorable fact, making every measure taken to lessen it of far-reaching benefit to mankind. Therefore this book has a high mission in the emphatic plea it makes for reform. Some authentic instances of the tragedies caused by inexcusable blunders are appalling to realise, such as the case where a girl had to serve twenty years, instead of months, in prison, because of the mistake of a court clerk who wrote “years” instead of “months” in the record of the prisoner’s sentence. The writer shows the evils of inefficient and slipshod work generally, proving that the worst crimes are not punishable by law, and that mediocre people are made, as well as born, through their failure to accomplish right results in their labours. This is made especially evident in the chapter on the relation of work to character, pointing out how precision and accuracy strengthen the mentality and improve the whole character, while slovenly and inaccurate work demoralises and tends to loss of self-respect. In service one learns how to share in the divine plan, and this book is thus likely to imbue its readers with a new desire to serve more gladly, and to reach a higher mark of efficiency in all they strive to accomplish. The publishers have done their work in keeping with the contents of this admirable book.

G. G.

THE THEOSOPHIST

ON THE WATCH-TOWER

NEWS has at last come from our President, but it is of so scrappy a nature as to lead to the belief that somewhere between Bombay and Suez a Censor is at work enjoying the perusal of a considerable amount of correspondence that has not yet come through. Mrs. Besant promised to send news from Aden. None came. We will assume that her vessel did not stop at Aden. Suez is, of course, the next halting-place. Two letters come to a couple of Adyar residents postmarked "Suez" and dated May 23rd—nothing more. It is, of course, obvious that either from Aden or from Suez would have come an article or two for insertion in one or other of the President's magazines or for the eager readers of *New India*. Where have these been stopped? Presumably in Bombay. We do not mind the Censor stopping them, but he might at least pass them on to their destination when he has quite finished with them. As it is, we learn from Reuter that Mrs. Besant is in London and has been interviewed as to Indian political reforms. We also know from the Suez letters that she travelled in what was practically a troopship and that she nearly lost her luggage, it having been consigned to the hold instead of to the cabin.

From Port Said a letter from Mr. Wadia has come to a friend in town, and Reuter informs us that the steamer on which he travelled has arrived safely in Plymouth. So all is, we hope, well. But we are eagerly waiting for a real budget of news.

* * *

Letters from the General Secretary in England and Wales and from Mrs. Besant-Scott reveal "a certain liveliness"—to use a War expression—in Theosophical and other circles on the return to England of our President, after an absence of about five years. In fact, the phrase is mild to express the state of eager anticipation with which numbers of people throughout the country and abroad are looking forward to the presence in their midst of the beloved leader and guide. People outside the Theosophical, or any other movement with which Mrs. Besant is connected, little realise the affectionate devotion she receives from all who work with her. And for five long years they have been loyally, bravely and successfully carrying on their work, perhaps with no word at all from their chief, certainly without the support and inspiration of her immediate presence. It is not to be wondered, therefore, that her visit to the West should afford a quite indescribable joy to thousands all over Europe, and we hear that people living in lands she is not likely to be able to visit, are trying to make arrangements for a trip either to England or to France, where they hope to see the one person in the world who—present or absent—is their light on life's pathway. We rejoice with all our Western friends that they have her in their midst, and we can feel the thrill that must have been experienced by the crowd of friends that greeted her, either in London or at the seaport, as they saw, after so many years of long and weary waiting, the beloved figure of their white-haired leader come among them in flesh and blood.

* * *

We are exceedingly happy to learn that a Charter for an Irish Section of the Theosophical Society has at last been applied for by seven Branches, and that the President's approval is being anxiously awaited. The Branches applying are: "Dublin," "Irish" and "Hermes" of Dublin; "Belfast" and "Lotus" of Belfast; "Maiden City" of Londonderry; and "Cork and County" of Cork. Captain R. W. Ensor and the Rev. John Barron have been among the many active workers in bringing about this most auspicious event. The Irish part of our President—it is the largest part—will rejoice exceedingly, and we predict a visit to Ireland, even if there is no time for it. With regard to the establishment of the new Section, *The Adyar Bulletin* says:

The birth of an Irish Section is of great significance to the Theosophical Movement, especially in the West. Ireland is to the West, that which India is to the East in particular and to the world in general—the great home of spirituality. When the rest of Europe was plunged in the darkness consequent upon the destruction of the Græco-Roman civilisation, Ireland remained the home of learning and sent her missionaries throughout the continent. As regards Western Europe, Ireland is the one home in which the denizens of worlds other than ours are made welcome, are recognised and appreciated—treated as comrades on life's evolutionary pathway. Celtic Ireland supplies the imagination which Teuton England so conspicuously lacks. Sorely tried in the fiery furnace of great tribulation, Ireland will emerge, to become once again the purified heart of Europe; and the promise of this mighty future lies in the renaissance of our Theosophical Movement in Ireland from its period of stillness, for without the Theosophical spirit no Nation can live as the world now moves. The misunderstandings between Britain and Ireland should now begin to find solution in the united efforts of the English, Scottish and Irish Theosophical Societies, to build firmly the foundations of a brotherhood to transcend and transmute all those separative influences which derive their strength from mistrust, ignorance and doubt.

* * *

The *Pittsburgh Despatch* has been asking its readers the following question: "Who is in your estimation the greatest living woman?" One of the answers, from a complete stranger, a non-Theosophist, runs thus:

I believe that Annie Besant is the world's greatest living woman. I am not judging her from the view of her religious teachings, for I

am not a Theosophist, but I am judging her from the view that she stands out as one of the great liberators of the world. She stands not only as a sponsor for the liberation of nations, such as Ireland and India; she stands not only as a liberator of the downtrodden working classes, but she stands as a liberator of ideas, an emancipator from the dogma and the set rules of society, which are worn out by centuries of usage.

Annie Besant's religious mind has never stood still, but it has gone through many stages—Theism, Atheism, Freethought, Spiritualism and Theosophy. But her one great, fixed idea of the freedom of mankind has never changed, and since her early days, when she went down on the east side of London to help the match girls with their strike, until the present day, she has marched fearlessly, bravely, on, and now, at her great age, she is making her last stand—for the freedom of India, and how far-reaching her power is, no one knows:

Besides all these other things, Annie Besant even yet is one of the greatest living orators of to-day, and she can thrill and stir her listeners as few living men can do; and when she comes to die, her spirit will live on—at least in India it will live on and help to inspire towards the gaining of that country's freedom.

These are words as welcome as they are true. We are not surprised that they come from a citizen of the United States—a country which has recently done so much to stand firm for ideals as against precedent and the *status quo*.

*
* *

Remarkable work is being done in America to help souls in young bodies to take hold of their vehicles the right end up and to use them as a man should use a horse. The National Institution for Moral Instruction conducted during the years 1916 and 1917 "a Nation-wide contest for a children's morality code". A prize of \$5,000 was offered for the best code, and fifty-two codes were submitted. After a rigid process of elimination the code of Professor W. J. Hutchins, Professor of Homiletics, Oberlin Seminary, Ohio, was finally selected. He gives altogether ten laws, under each of which he places three or four subdivisions in amplification. We have no space to publish the whole code—it may be obtained from the Theosophical Fraternity in Education, 1623 Kimball Building, Chicago, Illinois, U.S.A.—but the tenth law on

Loyalty is peculiarly significant of all that is best in the American outlook, and is a veritable sign of the coming times. We reproduce it in the ensuing paragraph.

* * *

If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

1. I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.

2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

3. I will be loyal to my town, my State, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

4. I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give every one in every land the best possible chance.

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my State and my country. If I try simply to be loyal to my town, my State and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my State, my town, to my school, and to my family.

And he who obeys the law of loyalty obeys all the other nine laws of the Good American.

* * *

At the risk of seeming to occupy an undue share of the "Watch-Tower" space with America, we must quote a remarkable utterance of President Wilson in the course of an

address recently delivered in Paris to the International Law Society. Speaking of the brotherhood of mankind, he said :

The sympathy that has the slightest touch of condescension in it, has no touch of helpfulness about it. If you are aware of stooping to help a man, you cannot help him. You must realise that he stands on the same earth with yourself and has a heart like your own, and that you are helping him standing on that common level and using that common impulse of humanity.

In a sense, the old enterprise of national law is played out. I mean that the future of mankind depends more upon the relations of nations to one another, more upon the realisation of the common brotherhood of mankind, than upon the separate and selfish development of national symptoms of law. The men who can, if I may express it so, think without language, think the common thoughts of humanity, are the men who will be most serviceable in the immediate future.

God grant that there may be many of them, that many men may see this hope and wish to advance it, and that the plain man everywhere may know that there is no language of society in which he has not brothers or co-labourers, in order to reach the great ends of equity and of high justice.

President Wilson is evidently a true Theosophist, even though he be not a member of the Theosophical Society.

*
* *

It is clear that the Christian Church is not to be immune from the great re-fashionings that are taking place in all departments of human activity. Our readers are already aware of the efforts being made by the Liberal Catholic Church, under the inspiration of Bishop Leadbeater, to restore to Christianity the knowledge of its ancient truths. But even in other branches of the Christian Movement, widening influences of a somewhat startling nature are at work. We are told, for example, by *The Westminster Gazette* that :

At a meeting of the General Council of the League of the Church Militant, better known by its former title of the Church League for Woman's Suffrage, it was decided by a majority vote "to challenge definitely (whilst not restricting the general programme of the League) what has hitherto been the custom of the Church of confining the priesthood to men".

We do not know whether this Church League has found any historic precedent for such a position, but we can imagine

the retort: "We need not look for precedent. We shall create it!"

Those interested in the Liberal Catholic Movement might be glad, by the way, to know of the existence of *The Liberal Catholic Quarterly*, edited by the Rev. Charles Hampton, S. Alban's House, Hollywood, Los Angeles, California, U.S.A. The first number, issued in April of this year, contains "The Inner Significance of Ceremonial" by Bishop Wedgwood, and "Light" by Bishop Leadbeater. The annual subscription to the Quarterly is \$1.

* * *

As we go to Press news at last comes from our President in letter form. Mr. B. P. Wadia had already cabled the safe arrival in London of our precious party and had mentioned the enthusiastic reception which greeted Mrs. Besant as, after five long years of absence, she returned to the scene of the labours of her early years. Members of the Theosophical Society must doubtless have gathered in large numbers to catch a first glimpse of their President ere she was taken possession of by Miss Bright, to be hurried away to her Wimbledon home. But there must also have been present representatives of many other movements, to greet an old comrade and fellow-soldier of many a fight, and we can imagine the happy scene as our President moved among the crowds of old friends and followers, who will have rejoiced to see that the tremendous struggle in India, since 1914, has in no degree abated the power and genius of *the* woman of the century. The Theosophical Society, as is evident from correspondence reaching us from all quarters of the globe, has never been prouder of its President than it is to-day. Long may the Masters spare her to guide and inspire the Theosophical Movement as no one else can.

* * *

Mrs. Besant's letter, received on June 21st in Madras, was written on board the *S. S. Canberra* between Port Said and Malta. The letter mis-dated May 27th has not yet been vouchsafed to us.

MEDITERRANEAN

May 26th, 1919

To explain the date, let me apologise for misdating my last letter from Port Said as on May 27th. I had lost two days somewhere, for we reached and left Port Said on May 25th. The place looked much as usual, and is not much to see at any time, so I did not go ashore. In 1893, on my first voyage to India, I landed, full of curiosity to see my first Eastern city, but now, twenty-six years afterwards, having passed it many times, and knowing what the East really is, this outpost of Asia has lost its interest. It is seen as the tawdry pretence it is, and is better surveyed from the ship than ashore.

Two hundred more soldiers came on board, but where they are bestowed only their officers can tell. The men seemed to be packed as closely as possible before.

Europe is giving us a cold welcome, grey seas and very cold air. But the sea is smooth, and while that lasts all else is bearable. Our next stop is Malta, said to be three days off. I recall the little steamer that used to tear across the water to Brindisi with the mails, and land us in two days at that port, and then the swift train through to Calais and across the Channel, and on to London, punctual to the minute. Tilbury Docks, reached via Gibraltar, looks gloomy by contrast, but there are whispers that we may be allowed to land at Plymouth. May they prove to be true.

May 28th

We are to reach Malta at 5 or 6 o'clock this evening—so say the authorities, and though this letter contains no news, I shall post it there. The next stop is Gibraltar, and that only to take in water. During last week we had to parade on the boat deck on Monday and Thursday only. Now we are considered to be in the "danger zone," and the daily parade is renewed. A few people, it seems, hide away—a particularly silly proceeding, and one showing a regrettable lack of the courtesy with which a ship's discipline ought to be observed by all who travel on her. Moreover, if we did strike a mine, the people who do not know exactly what they should do, would endanger the lives of others as well as their own.—ANNIE BESANT.

G. S. A.



A GLANCE AT THE "TOTEM" AND ITS ENVIRONMENT

By GERTRUDE KERR

IT was while travelling through New Mexico, with its great "reservations" of North American Indians, that my interest in totemic manners and customs was first aroused, probably in consequence of the acquisition of a very fascinating little carved and coloured figure of a frog, bearing a small man on its back (Fig. 1). Enquiry led to the information that it represented an "individual" Totem, these being the badges, not of a group or clan, but of special persons, who have in all probability acquired the right to them by "dreaming" that they have been transformed into an animal of that particular species.

Obscure in origin as totemism itself is, there seems but little doubt that the word "Totem" derives itself from the language of the Ojibwas, a tribe living near Lake Superior, and that it signifies the symbol or device of a "*gens*" (tribal division); the kinds of objects used as Totems being seen from the names of the different "*gentes*" into which the Ojibwas are divided, such as bear, beaver, turtle, eagle-hawk, wolf, etc.—twenty-three in all.

The Totem, however, is more than a symbol or badge; for it is regarded as having an actual vitality of its own, as the reincarnation, or vehicle, of some ancestral spirit. The ideas embodied in it are almost certainly religious in their derivation, and are infinitely more ancient than mere totemism as a developed social institution—a fact which will answer a frequently advanced objection that totemism is known only to peoples of a low degree of culture.

Wakes, in an Essay on the subject, says:

In the doctrine of the transmigration of souls there is a sufficient explanation of the special association between a particular Totem and the members of the family group to which it gives its name. According to *The Laws of Manu* (chap. xii), with whatever disposition of mind a man shall perform in this life any act, religious or moral, in a future body, endued with the same quality, shall he receive his retribution. Numerous animals are named as proper for such reincarnations, and even vegetables and mineral substances appear amongst them.

Gautama Himself is said to have passed through all the existences of earth, air, sea, as well as human life, before He became the Buddha. It is the essence of the doctrine of transmigration that *everything* has a soul or spirit.

Here is the key to the problem of Totemism, which receives its solution in the idea that the Totem is the reincarnated form of the legendary ancestor, of the *gens* allied to the Totem. The belief that the spirits of the dead do take to themselves animal form is very widely spread; at the same time it is probable that savages do not distinguish between the man and the animal incarnation, and that if they think of the ancestry at all, it is in the animal form. Nevertheless, it is this spirit existence which is referred to, when a man speaks of his ancestor as an animal or plant. This explanation is also applied where descent is claimed from heavenly bodies. Perhaps, when the Egyptian monarch was called Pharoah, he was thought to be actually

the descendant of Phra—the Sun! In ancient times when the Solar and Lunar races were very powerful in the East—their representatives are still to be found among the Rājpūts and the Jats—certain animals were invariably associated with the Moon and Sun.

I have given this extract at some length, because it seems to me both interesting and ingenious, although Theosophical knowledge enables one to supply a different interpretation of certain parts of the subject of which it treats. Among many with whom the question has been discussed, there appears to be an impression that *totemism* is a "sort of religion," but there are absolutely no grounds for such an assumption. It is purely democratic in its nature, signifying a treaty of friendship and alliance on equal terms, between a clan or individual and a species of animal or thing: the thing itself however—or *Totem*—is quite a different matter, and is undoubtedly held in extreme reverence as the symbol of some divine or great Spirit in the past, the object in fact which represents Him, although not Himself. It is this distinction between the Totem and totemism which should ever be borne in mind.

Believing himself as he does, to be descended from his Totem, the savage naturally treats it with respect. If it be an animal he will not kill it or eat it, sometimes he is not even permitted to touch or look at it. Members of the same clan, if cannibals, do not usually eat *each other*, although there are, it is regrettable to state, definite exceptions to this rule among the Dieri of South Australia—who are evidently not gentlemen! A man may not intermarry with a woman of his own Totem; this is a rule which has doubtless been made in the past to avoid the consanguineous unions to which intermarriage in the same clan would lead, but the result is somewhat quaint and disconcerting, for the Totem bond being stronger than the bond of marriage or of blood, in the event of a feud husband and wife find themselves fighting on different sides, and the father's relationship to his son is hardly recognised, the son being of

his mother's Totem and his nearest male relative his maternal uncle. All members of a Totem look on each other as kinsmen and will defend each other to the last breath—they are a class apart from the rest of the world—and in New Britain a clan will speak of itself as “we,” while all the rest of mankind is merely “they”—Tawewet and Tadiat. “WE are not allowed to marry any woman belonging to US, but we can marry women belonging to THEM,” was the answer given to an enquiry, and by “them” was not implied just one special tribe or *gens*, but anyone not in the Totem of the speaker.

Such is the awe in which the sacred emblem is held, that the members of a clan will even avoid the use of its name, which is too sacred for utterance. The Delawares, for instance, will not speak of the wolf, turtle, turkey, or bear—all of which are Totem animals—but will call them respectively “Round-foot,” “Crawler,” “Not Chewing,” and “Big Feet” (one cannot help feeling that the latter term is very invidious. Poor Bruin!) and they will also endeavour to dress themselves and arrange their hair in such a manner as to resemble the object of taboo. Members of the Buffalo clan wear two locks of hair in imitation of horns, while the “Small-bird” clan of the Omahas leave a little hair over the front of the forehead as a “bill,” some at the back of the head as the bird's tail, and a small tuft over each ear for “wings”. When a youth at puberty is initiated, and two of his front teeth are knocked out (a penalty supposed to be claimed by the eagle-hawk), he is, during the operation, seated on the shoulders of men of his *own* Totem, in order that the blood which runs down from him, may fall on them and be preserved in the special group to which he belongs.

No noble family ever blazoned its crest and arms more proudly on its castles and equipages, than does the savage depict his Totemic animal, in crude colours and grotesque designs on all his belongings. Gigantic carved and painted



FIG. 2. KADIBONS

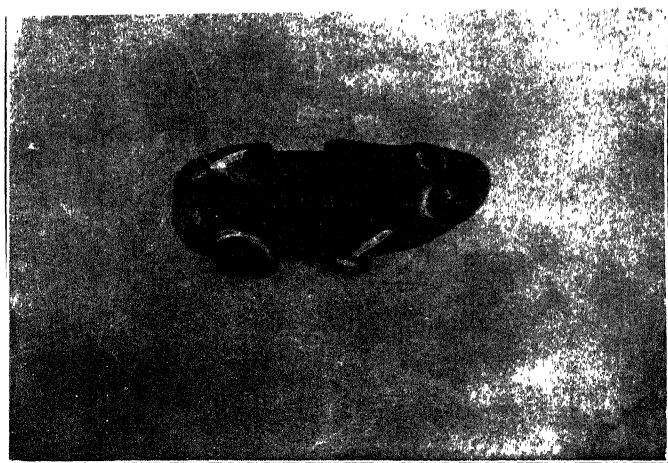


FIG. 1. FROG TOTEM

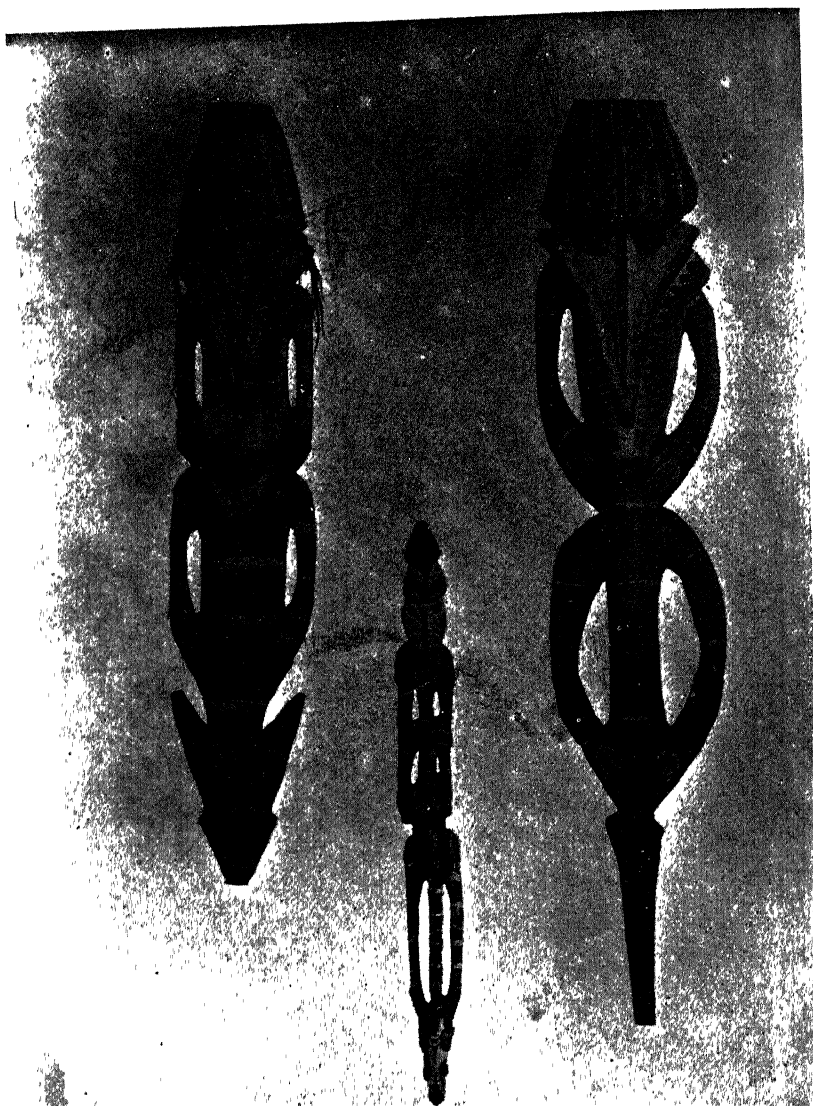


FIG 3. TOTEM POSTS

poles adorn his villages: smaller posts his burying-places; in the South Sea Islands, when special festivals in connection with the dead are held, elaborate carvings are manufactured, bearing a strong resemblance to those of the North American Indians, inasmuch as they represent, not only the Totem animal of the deceased person so honoured, but also various creatures who for some reason are supposed to be his enemies. Other carved wooden figures are also frequently made—known as Kadibons or Kariwars, according to locality (Fig. 2), which are intended to be, as it were, portraits of the late-lamented, and on them the disease from which he died is sometimes indicated. Kadibons are provided in order that the soul, which, after death, wanders restlessly in space, may have a home into which it can retreat and be at rest.

The small poles or posts (Fig. 3) which adorn the graves are carved in the semblance of some Totem animal, and usually decorated with painted lines and devices intended to indicate the position of the corpse; and if the latter be a woman, such posts are capped by water-pots. if a man, spears and waddies form their substitute.

Dead Totems are mourned and buried with as much care as human beings, and when in Samoa I learnt that if a man of the Owl Totem, for instance, finds a dead owl, he will sit down by the roadside and, with every appearance of extreme grief, beat his forehead till the blood comes. Subsequently the bird will be wrapped up and interred with ceremony; this, however, not implying the *death* of the god, who is thought of as being still alive and incarnate in all the owls in existence.

Again, in Samoa, the very name of which island means the "clan or family of Moa" (the Polynesian term for "fowl"), one clan has for its Totem, a butterfly. The insect is supposed to have three mouths, hence the Butterfly-men are strictly forbidden by tradition to drink from one of the coco-nut-shell water-bottles which have *all* their eyes or openings perforated;

only a drinking vessel with *one* or at most *two* apertures is permitted; a third would be "mockery" and would bring down the wrath of His Butterflyship! It is in Samoa also that there are *general* village deities as well as gods of particular families, and the same sacred Being will manifest Himself in the bodies of various animals, perhaps the lizard, centipede and owl, at the same time. It seems a fair conjecture that such multiform deities are tribal or phratic Totems, with the Totems of the tribal subdivision tacked on as incarnations.

The tribal Totem tends naturally to pass on into the anthropomorphic god; and, as he rises more and more into human form, so the subordinate Totems sink from the dignity of incarnations, into the humbler character of "favourites," until, at a later stage, a generation of mythologists arises, which, unable to supply the missing links, seeks to patch up the broken chain by cheap suggestions of "symbolism"—symbolism being frequently little more than the transparent veil, which an intellectually vain generation throws over its own profound ignorance of the Past.

Traces of totemism are not confined to North America and Polynesia, they are distributed and can be detected, if one looks for them, over many portions of the globe. In South Africa, among the Bechuanas, each tribe takes its name from an animal or plant, and no one belonging to the tribe will eat the flesh, or clothe himself in the skin of the animal whose name he bears; and in China, again, there are signs of it, faint but unmistakable, the expression for "the people"—*Pih-sing*—meaning "the hundred family names," and persons having the same family name being forbidden to intermarry. Having regard to all these facts, does it not seem quite a justifiable assumption that when animal names are applied, not to tribal divisions, but to tribes themselves; a former state of totemism is implied as having existed? Thus, when the great Hindū Epic, in describing the adventures

of Arjuna, says that the Nāgas or Serpents were defeated with the aid of the Peacocks, it may quite reasonably be inferred that a people known as "peacocks" from their Totemic device, defeated those of another Totem, whose badge was a serpent. Probably the existence of the name of the Singhs—lions—may also be accounted for in some such manner.

Professor Brinton says :

The astonishing similarity, the absolute identities, which present themselves in myths and cults separated by oceans and continents, are satisfying proofs of the common descent, distant transmission and fundamental unity, of human Divine teachings. If we turn anywhere in Time and Space to the earliest and simplest religions of the world, we find them dealing with nearly the same objective facts, in much the same subjective fashion—the differences being due to local and temporary causes.

One realises that most of the apparent absurdities of primitive religions can be explained by the fact that the mind of the savage resembles that of the uncultured and ignorant among ourselves; inaccurate observation and illogical modes of thought characterise both: the *idea* is accepted as true, without the process of logical reasoning and inductive observation. There are religions so crude that they have neither temples nor altars nor rites nor prayers, yet none, so far as I can discover, which do not teach the belief of the intercommunion between the Spiritual Powers and Man—the Immanence of God. An Australian Black, representing as he does one of the lowest forms of human evolution, when asked by a traveller, had he "ever seen God?" replied with emphasis: "No; but have *felt*"—an intuition common to all grades of humanity. Broad expanses and desert areas, it has been remarked, appear to have acted as stimuli to the mind in its contemplation of the Divine in spatial magnitude; and the languages of some primitive peoples bear traces of this. In Polynesian, "*taula*"—the ocean space—is looked on as the home of the gods and the place where souls go at death; and the explorer Castran tells how once, standing on the shores of the

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Arctic Ocean with a Samoyed, he turned to the man saying : " Now, where is Num (their chief deity) of whom you have so often told me ? " receiving the instant reply "*There*" while the man waved his arm towards " where loomed the dark, broad sea ".

In many cults the expression of the idea is attempted by assigning to deities hugeness of size—witness the enormous statues in Buddhist countries erected to Shakya Muni, with his monstrous ears ! The colossal images which can be seen on Easter Island, the great statues of the Maori, the lofty Totem poles of the North American Indian—all are equally endeavours to present it to the senses of man.

In the space of a brief article it is naturally impossible to do more than glance at so wide-spreading a subject, teeming as it does with speculation and interest ; but even in a cursory glance it is possible to see that spiritual meanings and under-currents are not confined to the teachings of any one nation, nor to the more civilised nations, and that many of the strange devices used by undeveloped peoples of the world, are not mere barbarous fantasies, but have—beneath their weird and grotesque exteriors—a definite and far-reaching signification, being but modern expressions and survivals of profound occult truths.

Gertrude Kerr

“CO-OPERATION AND THE FUTURE OF INDUSTRY”

By H. L. S. WILKINSON

THE idea that the main feature of the reconstruction of society in the new order is to be the substitution of co-operation for competition, has now so permeated the average mass of intelligence, that the word co-operation bids fair to attain the blessedness and sanctity of the old lady's “Mesopotamia”. The thought-form of co-operation is in the air everywhere, and the only difference of opinion is as to the manner in which effect is to be given to the principle. It is here that we find a great deal of vagueness, even among enthusiastic disciples of co-operation.

What, in short, do we *mean*, when we talk about co-operative bread-making, grocery supply, leather goods supply, textiles, steel-making and so on? Do we mean that labour and capital are to come to an understanding, be represented equally in the management, and share profits equally? Do we mean co-partnership, every “hand” becoming to some extent a shareholder? Do we mean Socialism pure and simple—everything becoming nationalised, the nation owing all the capital and organising all production, the profits to be shared by each worker in proportion to the value of his service or contribution? What *do* we mean? We are all just a little vague, and though we all agree that the old ideas are abominable and wrong, we are not agreed as to whether they are to be scrapped entirely, or whether there is something in them that can be carried forward. Are there to be “profits” at all? Is money to be allowed to beget money, and if so in what form—interest or dividends? Are all dividends bad in principle, or only

“ high ” dividends? And how is the line to be drawn? Is there to be no adventure, no speculation, no reward for individual enterprise? And what of differences in individual capacity and output? Is a good, efficient, and rapid worker to get the same as an indifferent one? And where is “ direction ” to be found, and how remunerated?

A perusal of the book under review,¹ which gives an account of the rise of the various co-operative societies in Britain, of their struggles and growth, and their present organisation, is most instructive as a clarifier of one's ideas on these points. Indeed, it is an absolutely essential study for the would-be social reformer. We are so much inclined to begin at the wrong end, to start with principles, and graft ways and means on to them; with the result that the wretched things won't work, being crippled at the outset by lack of practical knowledge and contrivance. We forget that Nature builds up by slow degrees from rudimentary, makeshift means to elaborate design, and that incessant trial and error, with small and simple beginnings, is necessary as an apprenticeship, before the existing order can be attacked with any hope of success.

All this preliminary spade-work has been done by the various co-operative societies, of which there are now about 1,400 in Britain, with a total membership of 3½ million human beings, men and women, mostly of the wage-earning classes. The story of their beginnings, dating from the days of the reformer, Robert Owen, of their failures and eventual success, is clearly set forth in Mr. Woolf's pages. The dreamers of the early days of the nineteenth century began, as *we* want to do, in a hurry, trying to plant the full-grown tree instead of sowing the seed in carefully prepared soil. Ambitious attempts were made to organise production

¹ *Co-operation and the Future of Industry*, by Leonard S. Woolf. (George Allen & Unwin, Ltd., London.)

under Utopian conditions. When these dream-structures collapsed, one after another, small groups of working men began to band themselves together to produce simple articles of common need, and these village clubs were the progenitors of the present co-operative societies. Mr. Woolf shows that they thrived just in proportion as they kept in view the provision of their common needs, *as consumers*, catering simply for those needs, without attempting to organise production on a big scale. Eventually, as the societies grew, they had to take in hand production, that is, they had to do their own manufacturing from raw materials, and for this purpose it was necessary to subscribe capital. But when profits began to accumulate, disaster threatened the societies as a sort of Nemesis, the existence of capital within their own society threatening the very life-principle of the society. Members who accumulated profits withdrew their capital, or used it for individual purposes, and so the societies broke up. Or else the society itself became plethoric and embarrassed with its capital, unable to find openings for it, so that it finally became top-heavy and "collapsed into capitalism".

However, some genius hit upon the true remedy, in the shape of the "dividend on purchase" system, and it is this which has proved the sheet-anchor and salvation of all co-operative societies to this day. The idea is that profits are used up by paying a small dividend to each purchaser in the form of a rebate on the value of his purchase. This really means that profits are handed back to the members, and that there are virtually *no* profits. The society uses capital, but only at a fixed rate of interest—4 or 5 per cent. The effect of this is to democratise the whole industry. Capital is reduced to its proper place as a strictly subordinate function, and has no power in direction or management, nor any claim to profits. The stream of profits widens out like a big river when it enters the sea, being absorbed by the great mass of

consumers, and the more consumers there are, the bigger the stream becomes, and the more the society thrives—this feature being the exact opposite of the case of a joint-stock company, where profits depend on the narrowing of the group of shareholders. The one is a natural growth, the other an excrescence, a social disease! To quote from Mr. Woolf :

Our movement is now a gigantic concern, a great, solid democratic wedge in the capitalist industry of the country Our system already supplies many of the wants of about 10,000,000 inhabitants of these islands. We supply our members annually with goods of the value of about £100,000,000, and in doing this we are competing, and competing successfully, in practically every large town throughout the country, with the ordinary private or capitalist concern. We are already carrying on industry on a vast scale: we have our own factories, depots, and estates, scattered up and down the length of Britain, and in Denmark, Greece, Australia, Canada, Spain, India, and Ceylon. And in all these places we are competing successfully with the capitalist manufacturers.

The unit of the movement is the consumer's co-operative society. There are very few towns in Great Britain with any industrial population in which the man or woman who wants to be a co-operator cannot become a member. At one end of the scale comes the Leeds Society, with nearly 70,000 members, and an annual trade of over 1½ million pounds, and with nearly one hundred branch stores, and with its own flour-mill, bakery, laundry, boat factory, etc. At the other end are a number of little societies with a few score of members, who make their purchases in a small shop in a small street. . . . All these societies are federated for industrial purposes in two immense societies, the English and Scottish Co-operative Wholesale Societies, or shortly, the C.W.S. The form and constitution of the C.W.S. is modelled exactly on that of the retail society; the retail society is to the C.W.S. what the individual member is to the retail society. The societies buy the goods, which they are going to sell to their members, from the C.W.S. for cash: the profits which the C.W.S. makes by manufacture and wholesale dealing are returned to the retail societies in the form of a dividend upon their purchases. In 1916, the sales of the C.W.S. to the retail societies amounted to £52,230,000, of which over £16,000,000, or about 30 per cent, represented the sale of goods manufactured in its own factories.

The other important organ of the movement is the Co-operative Union.

It is a federation of nearly all the societies for educational, legal, and political purposes. It publishes co-operative statistics, holds enquiries, conducts propaganda, gives legal advice, initiates parliamentary action, and acts as the central authority for the educational activities of the movement. Once a year it holds a Congress,

which is, in some respects, a kind of Co-operative Parliament. The C.W.S. and the C. U. may be called official organs, but there are also certain non-official bodies, of which the oldest and largest is the Women's Co-operative Guild. This is an organisation of about 30,000 women co-operators, the objects of which are to educate its members, advance co-operative principles, and to obtain for women's interests the recognition which is due to them.

As regards rules of membership of the retail societies, the capital is raised by £1 shares, which are withdrawable but not transferable. Any person approved by the directors or committee can become a member on payment of an entrance fee of one shilling, and by taking up one or more shares. Payment can, if necessary, be made at the rate of 3d. per week, or merely by leaving dividend to accumulate. The effect of this is that, in practice, any person possessed of a shilling can become a member.

The society is run in the ordinary club way, by a management committee elected at a general meeting, at which each member has only one vote. Employees of the society are debarred from holding office on the committee (thus preventing wire-pulling and jobbery), but any employee can be a member.

It will thus be seen that both Capital and Labour occupy a subordinate position in the machinery of the society. Capital is muzzled once for all, dethroned entirely from its high estate, and deprived of all power for evil; all authority being taken from it, and nothing given it but a fixed rate of moderate interest. So the waste and insanity of stock-jobbing and advertising are done away with at one blow.

But Labour, in the shape of the staff, producing and distributing, is not much better off. There is no Utopian annexation of capital and sharing of profits. The workers are paid wages as under the Capitalist system. But their lot is vastly improved in every way. Profits being a secondary consideration, there is none of the "hell of the wage-earner". Every employee is *expected* to belong to a Trades Union, and

hours and wages, and any other bones of contention, are managed sympathetically and without friction by discussion between the Trades Unions, or the Amalgamated Union of Co-operative Employees, and the general committee.

The real life-force which cements together and *drives* the Society is the community of consumers, that is, purchasers and their friends, both members and non-members. (The latter only get half the dividend, or rebate on purchase.) The Society is, in fact, an organised brotherhood of consumers, who pool their needs and cater *for those needs*, and not for profit. The only profit they ask or look for is increase of membership and extension of business, for extension of their business means infallibly an extension of comfort and well-being amongst the mass of working people and their wives, and a diminution of crime and misery and poverty—all brought about simply and automatically. Pool the needs of a community, and you subdivide to infinity the irk of life, and multiply correspondingly the well-being of all.

Mr. Woolf looks forward to an extension of this system which will take under its control the whole internal life of the nation. He imagines a sort of short service term of conscription under which all young men and women will be drafted into and compelled to join the army of co-operative workers, producing the wherewithal to satisfy the life-needs of the nation. But it is just here that doubts begin to arise.

A nation, like an individual, requires an income to live by, and to pay for its army and police, its navy, its law-courts and schools, its churches, its museums, art galleries, concert-halls, opera-houses, parks, recreation grounds, post offices, and so on. At present the nation's public income comes from taxes. Taxes come from the profits of industry. Do away with profits, and where is your income to come from?

Certain things, like railways and mines, are perpetual sources of revenue and profit; and to do away with their

revenue under the co-operative dividend or rebate system would be silly and suicidal. Moreover, a nation does not live by bread alone, but by Art, Architecture and Religion, and these spiritual needs require money. The private picture gallery of a millionaire is not a beautiful or pleasing sight, but lovely *public* buildings and *public* collections of art *are* beautiful, because their enjoyment is shared by all. The amassing of wealth, and even of luxury, for national purposes is not a thing to be reprehended, but is on the contrary a legitimate and praiseworthy outlet for acquisitive faculties, the employment of which for narrow or selfish ends may not be sanctioned by the conscience of the community. Where is the money for these civic objects to come from?

This brings to notice another chief feature of the co-operative societies, as so far organised. They practically only include the poor man's needs, the petty, everyday needs that shops and stores cater for. They have not yet touched the vast field of the nation's big needs, such as steel-making, engineering, shipbuilding, though the C. W. S. has successfully undertaken building operations, banking, and insurance. It is inconceivable that it should undertake the supply of objects of art and luxury, and almost equally so that it should undertake big public works, such as railways, telephones, electric lighting and power systems, and so on. Not that these things could not be run on the co-operative system—they could, easily enough. There is nothing to prevent rebates being given on a consumer's gas or coal or electric lighting bill, or on his railway ticket. But such rebates would be silly and disastrous, for, as we have seen, they would deprive the nation of the legitimate income which it needs for the public service. Coal and iron have a natural initial value of their own, apart from the cost of mining and of making steel sections and rails. Railways too, have a value as profit-earning concerns independent of the capital spent on their construction. The

real owner of these values is the nation, and the nation *needs* such revenue for its public services, just as it needs the rent on its land.

Mr. Woolf and his brother co-operative schemers seem to miss this big national ideal—this big life of the nation's own, which is something a great deal more than the sum total of the petty needs of its units. All the co-operation in the world will not build up a State—at least, on the “dividend-on-purchase system”. So we somehow feel that the most the C. W. S. can look forward to is to emancipate the lower half of the nation from the tyranny of the jobber and speculator and profiteer, to teach them combination and public spirit and citizenship, to abolish poverty, and crime, and slums, and dirt, and in short, to lay a clean foundation on which the “State” can build. Where its function ends, that of the State begins. All the order, and beauty, and life of the nation as a whole, its enterprise, its “soul”—that is the purview of the State. And of what nature that State is to be—that is another and a separate matter entirely. Most likely it will be a compromise between Socialism and Capitalism, in which all the power of capital is harnessed to national ends, and every man gets a remuneration, either in cash or in honour and status, which corresponds to the *national* value of his work, whether in the shape of brains or manual effort. Let the industrious worker be paid correspondingly to his output. Let the inventor be rewarded by prizes or honours, and so on. A fair field and full scope for every one—the marshall's baton in the private's knapsack, increased service bringing, naturally and inevitably, increased scope and power of further service in its train—the parable of the talents actually put into operation! This would be a divine Socialism truly, and perhaps it is not so far off and ideal as it may seem!

Our author truly shows that industry is not at present organised on democratic lines, but on a huge conspiracy of sham, in which an oligarchy rules, although possessed of none

of the guarantees or qualifications which should be the mark of the ruling class. Hence the dissatisfaction of labour. It is not merely that they get too little of the rewards (two-thirds of the nation's total income being divided among one-third of the population), but that they have no voice in the control and distribution of the fruits of industry, nor in the management of the machine. They are doubly and trebly cheated, and they know it, and have no confidence in, or respect for, their rulers. They are like the crew of a ship commanded by a drunken and incapable captain !

If, in the reaction from this sham and top-heavy condition of society, Democracy obtains too much control, and takes the bit between its teeth, the nation will be threatened with Bolshevism and anarchy, and its last state will be worse than the first. There is only one remedy, and that is for all classes to become inspired with a passion of patriotism and public service which will displace the instinct of private and personal gain as the ruling motive. To gain this, our nation will have to suffer much. But once it has been made clear to all that our continued existence as a nation *depends* on this attitude, the change of heart will soon come. The people will be *anxious* to find qualified and capable brains to put into positions of direction and control, and those who are so elected will be equally anxious to use all their power for service.

Co-operative industry down below, and a truly representative and self-sacrificing oligarchic State on top, actuated by patriotism and rewarded by honour rather than wealth—this is what poor old well-meaning but thick-headed John Bull has to arrive at ! The time is not yet : but there are signs of hope. And who knows but that India will have the pride and honour of pointing out the way ?

H. L. S. Wilkinson

THE ARTS AND CRAFTS MOVEMENT: ITS INCEPTION AND GROWTH

By M. HARTLEY

NATURE, throughout, bears witness to the law of action and reaction: and looking back on history, the same Law is seen ruling the lives of men, both individually and collectively. Periods there were when the tide was flowing and all seemed prosperous and easy, when thought acted freely, work was ample, full, and great in expression; then followed other periods when the same tide was on the ebb and the forces of Nature turned, as it were, away—poverty of thought and expression characterising these.

The times of Phideas in Greece, of Elizabeth in England, and of the Renaissance in Europe, were those of the flowing tide, and life was happy and joyous because expression was full and free. In contradistinction to these was the early half of the nineteenth century—a period of ebb, when poorness characterised Art in every direction. Carving and design, making fantastic attempts to be natural and at the same time original, lost themselves in a maze of grotesque abnormalities. Pictures, worked in Berlin wool and silk, held prominent places on the walls; chairs were adorned with crocheted antimacassars; artificial flowers, in wool and wax, occupied positions of distinction in the rooms of the well-to-do! These atrocities are probably within the recollection of many of us; but, in spite of them, it behoves us to deal gently in our thoughts with those dear folk, our grandparents and great-grandparents, for while tolerating, and indeed perpetrating,

these monstrosities, they were, in their pathetic way, searching for beauty—although in vain!

Fortunately this Early-Victorian age proved but a resting-time; and in due course, the impulse from within broke forth into blossoming, bringing in its train a goodly company of earnest men and women, bent on developing the cult of Beauty in the England of their day.

Many things contributed to a rapid change of feeling with regard to Art—a change in every direction, for Literature and Poetry had their share in it, as well as the study of Design. Among the pioneers of the latter movement was William Blake, whose inner vision and keen sense of beauty are shown in the books which he has bequeathed to us, printed by himself and containing his own illustrations. His friends, Calvert and Samuel Palmer—both artists—have also left work deserving attention and study. In Literature, Scott and Tennyson awakened for men the romance of the Past, thus encouraging the study of the Middle Ages and, as a result, its Gothic architecture, while Ruskin, by his lofty ideals and criticism, exercised a great and ennobling influence.

The pre-Raphaelite brotherhood, with their careful methods of work and enormous interest in all mediæval art, also proved a strong influence, bringing their attention to bear on the belongings of everyday life; names which will be ever remembered in connection with this being those of D. G. Rossetti, Holman Hunt and Ford Maddox-Brown, whose exquisite designing and painting of furniture marked an epoch in such work. William Morris and Burne-Jones, becoming absorbed in the wonders of the architecture around them at Oxford, abandoned the careers previously contemplated by them and left the University as disciples of Beauty, instead of disciples of Theology—and joined the brotherhood. Morris, who was always a practical man, opened a workshop in London—there, with his friends, working out their

combined ideas in the spheres of beauty and usefulness—and, like a stream which, starting from small beginnings, swells into a great torrent, so has their influence spread, growing with the years ever greater and wider. A demand arose for their work, and for some time they did well; then the “Arts and Crafts Society” made its appearance.

This term, Arts and Crafts, was applied at first to *all* the arts of decoration and handicraft whereby man serves himself and his fellows. Later, the term came to be more particularly associated with the revival of the decorative arts which began in 1875. In addition to Morris and the pre-Raphaelite movement, a few isolated designers, architects and artists, working here and there, had kept the true light burning by their research into mediæval art and design; but the work of these had been to a great extent swallowed up by some of the big manufacturing firms. They were mostly architects; and the names of Pugin, Henry Chand, William Burgess, William Butterfield, and G. E. Street will be easily recalled. The result of work done by a few scattered individuals here and there, is however, inevitably lost; and it was finally decided that if any real influence was to be brought to bear upon the times, they must unite. This desire for further fellowship and exchange of ideas led to the meeting together of a few under the roof of Lewis F. Day, one winter’s evening in January, 1875, in order that things might be “talked over”.

We may picture the meeting of this little band—disciples of beauty, pathetic in the smallness of their numbers, yet all stirred with the spirit of the pioneer. As Walt Whitman says:

Not for delectations sweet,
Not the cushion and the slipper, not the peaceful and the studious,
Not the riches safe and palling, not for us the tame enjoyment:
Pioneers, O Pioneers!

A small society was formed for the discussion of various problems in connection with decorative art and kindred

subjects: and this had a happy though obscure life for a few years, being, in 1884, ultimately absorbed into the larger society of "Designers, Architects and Craftsmen"—known as the "Art Workers' Guild". Other guilds and groups of workers were formed in various parts, for practice and the interchange of ideas. Village classes were inaugurated for the purpose of teaching wood-carving, pottery, metal-work, basket-making, turning, spinning, weaving, linen-work and embroidery. The teachers were amateurs: still, a good deal of educational work was done, which led to the formation of an Association for the Advancement of Art in relation to Industry, in 1888; and this Association held its Congress in successive years in Liverpool, Edinburgh and Birmingham.

The Royal Academy of Arts proved itself not particularly in sympathy with the Arts and Crafts Movement, reserving a very small portion of the space on its walls for its work; and as it was seen that there was no likelihood of obtaining further concessions, a few members formed themselves into the present "Arts and Crafts Society," holding their first exhibition in the New Gallery, London, in 1888.

The object of the Society was that of enabling designers and craftsmen to work out their own original and individual ideas, without reference to the fact of whether they would satisfy this or that manufacturer, and to place decorative art on the same level as easel pictures, the only distinction allowed being that as between good and bad art—*all* art being good if it fulfils the first principles of Beauty. The exhibition was a great success; and since then these have been held regularly at intervals of three years, with the result that taste and feeling for beauty, in the people at large, is becoming simpler and finer.

The question will probably have occurred to many—*why* was it that art had sunk to such a low ebb before this movement was inaugurated? It is probable that numerous factors

contributed to the result; the English climate, with its drab skies and lack of sunlight, being one. A life spent indoors, away from Nature, is not apt to foster a love of the beautiful, and in that, the people of England are less fortunate than those living under more joyous conditions and sparkling skies. Secondly, the social environment in which the rank and file of the working classes lived was cramping and depressing; and thirdly, the conditions under which the work was undertaken—each craftsman separated off into his own special department and working at pressure—were uninspiring, very different to those times in the past when work went slowly, but designer and craftsman worked side by side, the one supplementing and assisting the efforts of the other. Designs in those days were wrought out to suit the material on which they were to be recorded, with the result that the work grew beautiful, following the laws of its own being and harmonising with the background intended for its adornment. In order to obtain this beauty and harmony it is absolutely necessary that the craftsman be his own designer, or at least that designer and craftsman be in close touch, so that they may consult the one with the other; was it not in this manner that all the great work of the Mediæval Ages was performed—the building of St. Peter's, Rome, St. Mark's, Venice, and St. Sophia at Constantinople?

What then has caused the alteration? It is modern industrial conditions; and there is little doubt that to these conditions is owed the fact that almost all artists, especially those connected with the art of design and of a thoughtful disposition, are imbued with Socialistic tendencies; for they see that there is little scope for improvement while things remain as they are, while the interests of art as a whole are invariably sacrificed to the interests of trade. Take, for instance, a lovely silken robe, which one admires without stopping to consider at what a sacrifice the garment has been

produced. Think of the big cities where it is manufactured—with their great factory chimneys, each with its pall of yellow-brown smoke obscuring the skies—the river, once beautiful, now a muddy stream polluted with the dye which helps to give that silk the tints which are so attractive; the small, huddled houses, filled to overflowing with workers who sit, day by day, in the midst of a whirl of machinery, weaving the strands of silk into elaborate patterns. How can a love of beauty be encouraged under such artificial, such soul-killing environment?

In these matters the old Greeks were miles ahead of us. To them, beauty was a religion, a spontaneous expression and part of themselves; they lived in its midst, not putting it on occasionally, as if it were a garment. In a Greek home, beauty and simplicity were everywhere, from the graceful folds of the women's dress to the fine lines of the common pottery utensils used in their kitchens. And when we speak of "simplicity," let us realise what we mean by the term. A row of mean, poor houses might have the word applied to them; but, monotonous and tiresome as they are, offering no satisfaction or pleasure to the soul of man, they do not represent the true simplicity—which must, in all cases, bear as its expression the stamp of individuality and harmonious unity.

In the world of Nature complexity is everywhere manifest, in leaf, flower, insect and animal—all are full of variety with no repetition, everything having its own individual characteristics. Yet in all this vast field of expression, the underlying law is simplicity, because everything in it is the outcome of law and order. Thus, living near to Nature and studying her laws, work will become permeated with her characteristics and will bear her stamp—the stamp of simplicity and truth, which must be acquired in order that the best may be drawn out of everything.

As Rodin, the great sculptor, said :

The true artist is the confidant of Nature. The plants talk to him like friends. The old, gnarled oaks speak to him of their kindness to the human race whom they protect beneath their sheltering branches. The flowers commune with him by the gracious sway of their stalks, by the singing tones of their petals ; each blossom amidst the grass is a friendly word addressed to him by Nature.

Or again, an Australian poet has sung :

Blithely a Bush boy wanders on a walk-
Shouting with joy, joyous in heart and limb ;
For his delight the trees have learned to talk,
And all the flowers have little laughs with him,
Watching the far sky, beautiful and dim.

If only Nature and Humanity were approached thus, in the spirit of complete sympathy, how different would be our lives, how much more useful and happy !

With this great quality as his guide, the Painter portrays not only the outward, soil-stained, sunburnt body of the peasant ; with magic touch he puts before us all the tragedy and sad resignation born of a hard life, and it is this "soul" of the picture which will carry his fame down the vista of the years. As the human race evolves, it may be expected that suffering and poverty will gradually disappear—necessary as they were for our growth at certain stages—and, with the increase of beauty and the love of art, they are bound to go. Up to the present, men have been driven to work by the hard necessity of living—the constant fight against poverty and starvation—but better days are dawning ; hours of forced labour are being shortened, giving more leisure, and more leisure means greater opportunity for self-improvement. As the years roll by, the true motive underlying work shall grow and actuate the man—the motive which is a great Love, Love for the world, Service to Humanity. When that ideal has once spread, then will true Art flourish, for from Love is born Beauty. Already is man realising that he is one, not only with the great Force beyond him, but with every son of man ; with this

conception of the unity once established, there will come the idea of Brotherhood, and to reach this goal is the Art of Life, in which we are *all* craftsmen and craftswomen, the picture on which we are at work being "character".

A lofty ideal is ours; therefore must our work be a pleasure and joy. The mother living quietly at home, hidden away from the appreciation and applause of the world, is an artist in the highest sense of the word—her material being the young souls placed in her care for upbringing: in her hand is the training and guiding of the Disciples of Beauty of the Future, that better and more glorious time which is dawning for the Coming Race. Already the first shafts of its light have pierced the gloom of the horizon: and with every upward effort which we, individually, make, these gleams become brighter, until the whole world will ultimately be bathed in their glow, and Harmony, Truth, and Beauty will form one glorious and united Whole.

M. Hartley

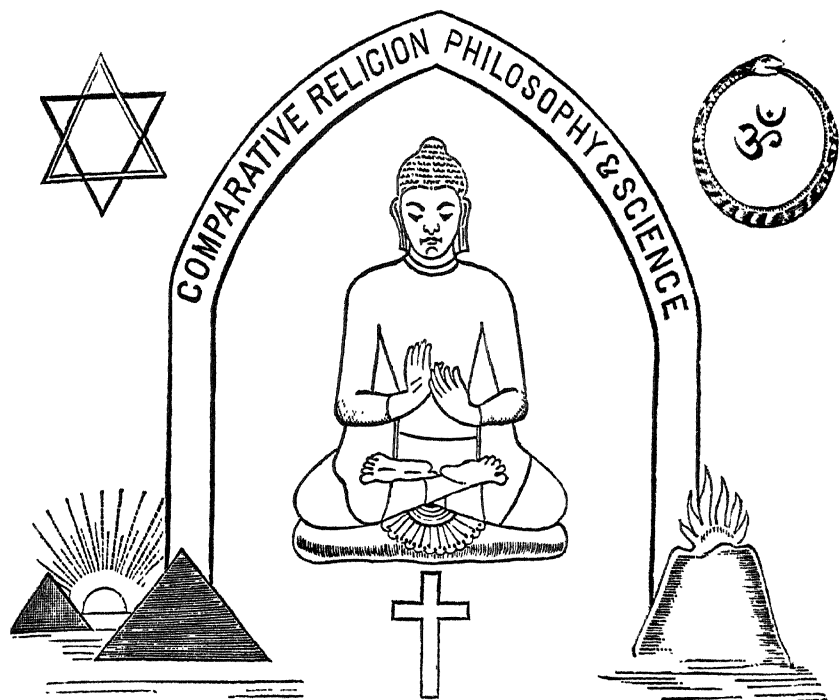
THE DIVINE SPARK

THERE is a flame that glows
In the dark
Warm cell of the heart.
And often the heart's walls close
Round it, as the petals of a rose
Close round a honey-seeking bee.
Then it dies to a spark,
Dim, apart,
And none knows
It is there,
Save the star-eyed angel with silver hair,
Who goes
Softly around, tending the Rose
And the Rose-Tree.

But sometimes the doors unclose,
Opens the Rose,
And a great wind blows
Till the gold sparks dart,
Melting the snows
Of the winter-bound heart.

Then the angel can see
That the flame soars free,
And his wings fan the air—
He is glad, he is fair,
For he knows, he knows,
There is Fire in the Rose.
There is Life in the Tree!

EVA MARTIN



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 266)

IV. THE LAW OF KARMA

*Who toiled a slave may come anew a prince,
For gentle worthiness and merit won;
Who ruled a king may wander earth in rags
For things done and undone.*

LITTLE by little, as man's knowledge grows, the world in which he lives is seen to be a world of law. Each law of Nature, as it is discovered, liberates more of our will, however much it may seem at first sight to circumscribe our actions; and since actions are but the resultant diagonal of a

series of forces of thought and feeling of an inner world, man's supreme need is to understand that inner world of his as one of law and order. The great Law of Karma or Action, which Theosophy expounds, reveals to man something of the inner fabric of his being, and so helps him to be a master of circumstance and not its slave.

We are already familiar in modern science with the conception of the whole universe as an expression of Energy. The electron is a storehouse of energy; so too, though on a larger scale, is a star. This energy is continually changing, motion transforming itself into heat or electricity, and electricity into magnetism, and so on from one transformation to another. Man himself is a storehouse of energy; he takes in energy with his food, and transforms it into the movements of his body. The energy in man, when utilised for a kindly action, is beneficent, and we call such a use "good"; when it is employed to injure another, we term such a use "evil". All the time that man lives, he is a transformer: the universal energy enters into him, to be transformed by him into service or into injury.

The Law of Karma is the statement of cause and effect as man transforms energy. It takes into account not only, as science does, the visible universe and its forces, but also that larger, unseen universe of force which is man's true sphere of activity. Just as, with the flicker of an eyelid, man throws into the universe a force which affects the equilibrium of all other forces in our physical cosmos, so too, with each thought and feeling, he changes the adjustment of himself to the universe, and the adjustment of the universe to him.

The first principle to grasp, in the attempt to understand Karma, is that we are dealing with force and its effects. This force is of the physical world of movement, or of the astral world of feeling, or of the mental world of thinking. We are using all three types of force, the first with the activities of our physical body, the second with the feelings of our astral bodies, and the third with the concrete and abstract thoughts of our mental and causal bodies. To aspire, to dream, to plan,

to think, to feel, to act—all this means to set in motion forces of three worlds: and, according to the use made by us of these forces, we *help* or we *hinder*. Now, all the force which we use, of all the planes, is the Energy of the LOGOS: we are but transformers of that Energy. As we so transform and use that Energy, it is HIS Desire that we use it to further HIS Plan of Evolution. When we help that Plan, our action is "good": when we hinder it, our action is "evil". And since we use HIS force all the time, we must, at each moment of time, either help or hinder that Plan.

Since man is not an individual by himself, but is one unit in a Humanity of millions of individuals, each thought or feeling or act of man affects each of his fellow men, in proportion to the nearness of each to him as the distributor of force. Each such use of force by him, which helps or hinders the whole, of which he is a part, brings with it a result to him: this result is briefly stated, in terms of his action and its resultant reaction, in Fig. 36. Each injury done is so much

ACTION AND REACTION			
CAUSAL	ASPIRATIONS	IDEALS	☆
MENTAL	SEARCH FOR TRUTH CRITICISMS	INSPIRATIONS WORRIES	○ ●
ASTRAL	SYMPATHIES DISLIKES	HAPPINESSES GRIEFS	⊖ ⊗
PHYSICAL	KIND ACTS INJURIES	COMFORTS PAINS	⊕ ●

force (represented in the diagram by a black sphere) thrown out into the universe, which works itself out in the injury inflicted on another; but the equilibrium of the universe to this other has then been disturbed by the injurer, and that equilibrium must be restored at the expense of the wrong-doer. His

FIG. 36

“karma” for the injury is a “pain,” the force producing which discharges itself through the injured as the fulcrum, and thus restores the original equilibrium. Similarly is it with a kind act; its karma or reaction is a force which adjusts material circumstances so as to produce a “comfort”.

Furthermore, in this universe of law, each type of force works on its own plane; one man may give an alms to a beggar with pity and sympathy, but another merely to get rid of him as a nuisance; both perform a kind act, and to both the karma of the act on the physical plane is a “comfort”; but there is to the former an additional karma on the astral plane for his pity and sympathy, and it comes to him as a happy emotion, while to the latter there is no karma of this kind. Similarly, I may have nothing but pity to give to a sufferer; I reap thereby an emotional “happiness,” but not also a physical “comfort”.

For the purpose of exposition of this difficult subject, a symbol has been taken for each type of force which makes karma (see last column in diagram); these circles and the star are merely symbols, and nothing more. On the higher mental plane, where the soul of man resides in his causal body, evil “is null, is naught, is silence implying sound”; there no evil counterpart exists to the soul’s aspiration. The wicked man is not a wicked *soul*; he is but the representative in an earthly body of an undeveloped soul, whose energies are too feeble as yet to control his physical agent.

Each one of us, as he enters this life, comes from a long past of many lives; as we take up our task once more on earth, we bring with us our karma of good and evil. Now this karma, as already explained, consists of forces; and

Fig. 37 is an attempt to suggest to our imagination this fact

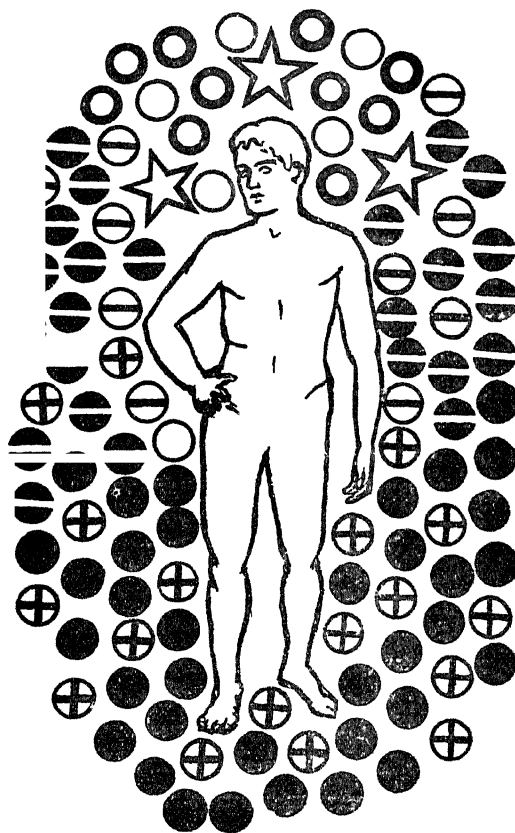


FIG. 37

of the individual as a fulcrum for the discharge of the good and evil forces of his own creation. Perhaps, as we look at the diagram, our eye is first impressed by the large number of "pains," "griefs" and "worries" which are the man's due; and we count only three "ideals". But we must not forget that the forces of all the planes are not of equal value in the production of changes in a man's destiny; a unit of physical force, producing a "comfort," is a hundredth

fraction as powerful as a unit of mental force which makes an "ideal". If we give 1 as the "work" equivalent for a physical unit of force, we shall not be exaggerating if we put 5 for an astral unit, 25 for a lower mental, and 125 for an "ideal" of the higher mental world. While a man may have many "pains" and "griefs" and "worries" as his karma, yet if he but have a few "ideals" as well, he will make a success of

his life and not a failure ; on the other hand, a man may get as his karmic due worldly wealth and position, giving him many " comforts " and " happinesses," and yet, if he has not brought from his past any " inspirations " for his mind, his life may be merely one largely of agreeable futility.

Looking round us at the lives which men and women live, it is scarcely an exaggeration to say that in most lives to-day there is more " bad " karma than " good," that is, there is on the whole more of tedious toil and sorrow than of happy labour and joy. At the present stage of human evolution, there is, in the store of forces accumulated by each of us, more to give us pain than pleasure. Our evil account is larger than our good, because in our past lives we have not desired to be guided by wisdom, and preferred instead to live selfish lives, caring little whom we hurt by our selfishness. But each karmic force must discharge its energy, for " whatsoever a man soweth, that shall he also reap ". Yet as a man " reaps," his karmic forces are carefully adjusted, so that, as the interaction between his good and his evil, the final result shall be an addition, however slight, to his good. If, as we are born, *all* our karmic forces of good and evil were to be set into operation, then, seeing how we have a larger stock of evil than good, our lives would be so weighted with pain and sadness that we should have little spirit to battle through the struggle of life. In order, however, that we should struggle and succeed, and add to the good side of our account and not the bad, a careful adjustment is made for each soul as he enters into incarnation.

This adjustment is made by the " Lords of Karma," those beneficent Intelligences who, in the Plan of the LOGOS, act as the arbiters of Karma. They neither reward nor punish ; they but adjust the operation of a man's own forces,

so that his karma shall help him one step forward in evolution. A typical method of adjustment we can study from the diagrams which now follow.

In Fig. 38 we have a circle which represents the totality of a man's karma, or force of all his past lives: the circle has

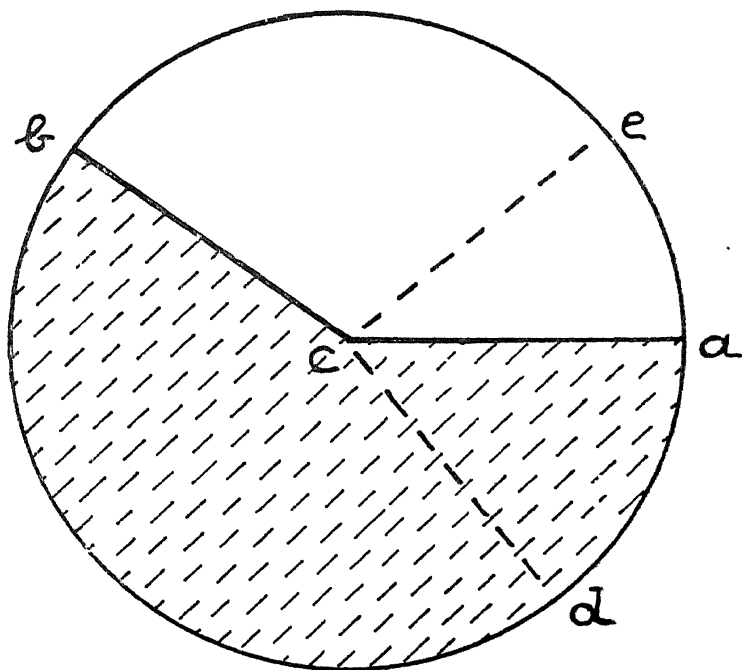


FIG. 38

two segments, the plain and the shaded. The plain segment represents the quantity of good karma, and the shaded that of the evil karma. We will presume that the individual's total karma comes to one hundred units, and that the relation between his good and his evil is in the ratio depicted in the

diagram, which is as 2 to 3. The segment $aebc$, then, represents the good karma of 40 units, while the segment $adb c$ represents the bad karma of 60 units. This totality of accumulated past karma is known in Indian philosophy as *Sanchita* or "accumulated" karma.

Out of this totality, the Lords of Karma select a certain quantity for the new life of the soul; we will imagine that they take for the work of the new life one-fourth of the total. This one-fourth is represented in the diagram by the segment ecd ; and of this eca represents the good, with 10·7 units, and acd the bad, with 14·3 units. The ratio between this good and bad is not as 2 to 3 of the total; it is as 3 to 4, thus giving the individual more out of his good account than is seemingly his due share. This stock of karma, with which the soul starts his incarnation, is called in Sanskrit *Prārabdha* or "starting" karma; it is that "Fate" which the Muslim believes God ties round the neck of each soul at birth.

In Fig. 39 we have this *Prārabdha* karma, and its good is the plain segment $f i g h$ and its evil is the shaded segment

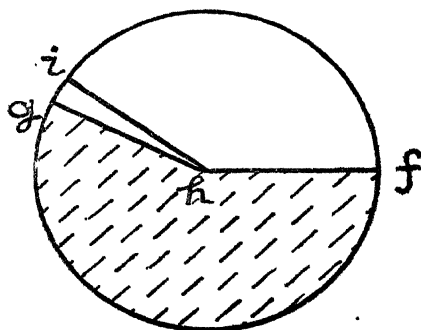


FIG. 39

$h g f$. It was mentioned that more of good karma was selected

for the life than was the ratio in the total karma of all past lives. This is shown in the diagram, where the segment *fih* represents the proportion of good according to the totality of karma, and the segment *figh* represents the proportion of good actually selected for the new life.

Karma being force, as force spends itself, it does "work"; this "work" brings about in a man's life those reactions which are described in Fig. 36. As a man's life is lived, the karma represented by our Fig. 39 exhausts itself. But the "work" it does has, however, the result of making him create *new* karma by way of reaction: according to the man's wisdom will be this new karma which is thus produced. If his "pains" teach him resignation and sympathy, if his "griefs" and "worries" spur him to effort to right the wrongs which he has done, if he "pays his karmic debts" with understanding, then the new karma which he generates is good and not evil. But if he is resentful at the debts which he is called upon to pay, if his nature hardens, and as a result he causes misery to others, the new karma which he makes is evil. As a matter of fact, most of us, as we pay our karmic debts, make our new karma mixed, as of old, of both good and evil: only, there will be, in the wiser of us, a larger proportion of good than evil.

This *new* karma created, called in Sanskrit Āgāmi or Kriyamāna, or "future" Karma, is shown in Fig. 40. It is a larger circle than that of Fig. 39. While 25 units were spent of karma, good and bad, 36 new units of both have been created; whereas the proportion of good and evil with which the life was started was as 3 to 4, the proportion, as the life closes, of the new karma created—of good 16, and of bad

20—is as 4 to 5. In Fig. 40 the radii ml and kl show respectively the sizes of the segments of the old exhausted

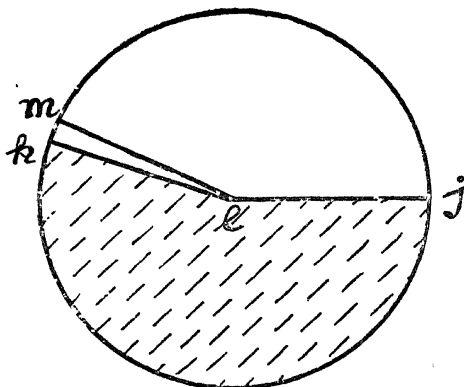


FIG. 40

good karma and the new. In Fig. 41 we have the two Figs. 39 and 40 superimposed one over the other ; we see at once that

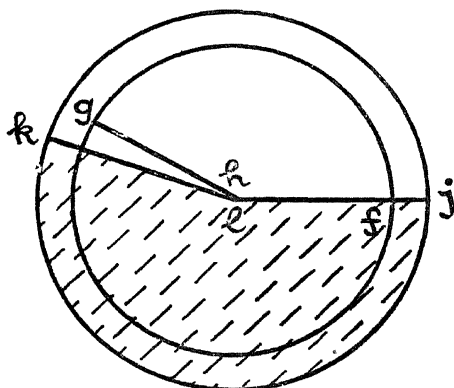


FIG. 41

there is both a larger quantity of force generated, and a larger proportion of good to evil. Referring once more to Fig. 38, we

now find that the segment *aecda* has been exhausted; we must put in its place the new karma represented by Fig. 40. This is done in the new Fig. 42. The outer circle represents the new total of 111 units, while the inner circle represents the

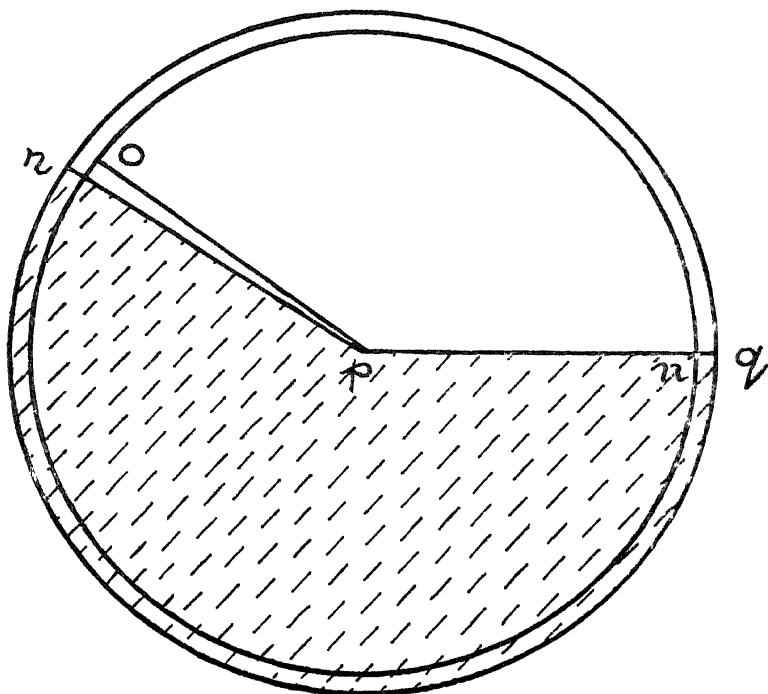


FIG. 42.

old total of 100; the radii *np*, *rp* show us how there is for the future a larger proportion of good to evil, as 45·3 to 65·7, which is practically as 41 to 59. When we see that the proportion of the old total was 40 to 60, the change is not great; there is only one more unit of the good, and one less of the bad, as the result of one incarnation. But as a matter of fact, till a man understands the plan of

evolution, there is no great change from life to life; there are ups and downs of good and evil fortune, griefs and joys as years pass and lives are lived; but it is only when a man definitely aspires to serve the Plan of the LOGOS, to live not for himself but for his fellow men, that great changes take place in his karma, and his evolution is hastened. Then his progress is swift, even as in the ratio of geometrical progression.

We can understand now, how to some extent, there is for each man a "Fate," for it is that quantity of good and evil karma selected for him by the Lords of Karma for a given life. His parents, his heredity, those who help him and those who hinder him, his opportunities, his obligations, his death—these are as his Fate; but while these forces spend themselves, they do not impose upon him the manner in which he shall react to them. Small as is his will as yet, still, that will is free: he may react to his old karma, producing good rather than bad, of new karma. It is true that he is greatly handicapped both by his past tendencies and by the pressure of his environment; yet the Divine Spirit lives within him, and if he will but rouse himself, he may co-operate with the Divine Will in evolution and not work against it. It is the duty of his teachers and elders, as well as of the government under which he lives, so to arrange his environment that he will find it easier to co-operate with the Divine Will than to thwart it; but this Utopia is still in the womb of the future. Till that day comes, when a man fails—and much of his failure now is due to his environment—each of us who has helped to make that environment shares in the karma of his failure.

It has been mentioned that, in the working out of karmic forces, the Lords of Karma direct their operation; we must

now understand the principles which guide them; they are briefly summarised in Fig. 43. The Lords of Karma must use

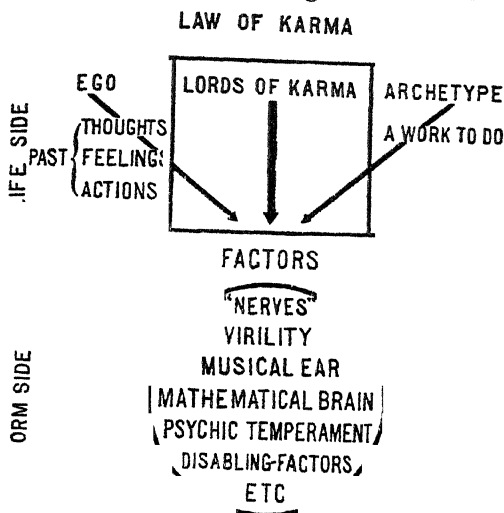


FIG. 43.

the individual's own stock of force; they cannot add to it nor diminish it. He comes out of a past, with karmic bonds to individuals, to a community, to a people: he must be sent to be born where he can "work out" his karma with respect to these. But also, his life is only one of a series of lives,

and at the end of them, he is to be a Master of the Wisdom, a Perfect Man, in the image of an Archetype which the LOGOS has created for him. The Lords of Karma, then, must adjust the individual's karma so that he grows steadily towards his Archetype.

Now, much of a man's activities will depend upon the kind of physical body which he has; and since this is provided by a father and a mother, the heredity of the parents is an important matter. In these days we think of heredity in terms of Mendelian "factors"—those units of physical attributes which are in the germ-cells of the parents; the Lords of Karma have therefore to select such "factors" as will be useful for the type of body which the karma requires. I quote here what I have written previously on the subject in

Theosophy and Modern Thought, whence, too, is taken this Fig. 43.

Once more the problem resolves itself into happenings in two worlds, the seen and the unseen. On the seen, the form side, we have man as a body, and that body has been fashioned by factors. But these factors are helpful to some and are handicaps to others; one man is born with a splendid physique, while another has night-blindness or hæmophilia as his share; one may be musical, and another deaf and dumb. In a family with the factor for colour-blindness, we have one son normal, but three are affected; why are three handicapped thus, but not the fourth?

We must turn to the life side to understand the riddle of man's destiny. Three elements there come into play. Of these the first is that the man is an Ego, an imperishable circle in the sphere of Divinity; "long, long ago, indeed, he had his birth, he verily is now within the germ". He has lived on earth in many a past life, and there thought and felt and acted both good and evil; he has set in motion forces that help or hinder both himself and others. He is bound and not free. But he lives on from age to age to achieve an ideal, which is his Archetype. Just as for plant and animal life there are archetypes of the forms, so are there archetypes for the souls of men. One shall be a great saint of compassion, another a teacher of truth, a third a ruler of men; artist and scientist, doer and dreamer, each has set before him his Archetype, that Thought of God Himself of what each man shall be in the perfection of his God-given temperament. And each ego achieves his archetype by finding his work. For this it is that we, as egos, come into incarnation—to discover our work and to release the hidden powers within us by battling with circumstances as we achieve that work.

But to do our work we must have a body of flesh; and the help or the handicap the body is to our work depends on the factors of which it is made. Here once more there is no fortuitous concurrence of factors; Deva Builders come to help man with his destiny. These are the Lords of Karma, those invisible Intelligences who administer the great Law of Righteousness which establishes that as a man soweth so shall he reap; they select from the factors provided by the parents those that are most serviceable to the ego for the lesson he has to learn and for the work he has to do, in that particular body that Karma allots to him.

The Lords of Karma neither punish nor reward; they but adjust the forces of a man's past, so that those forces in their new grouping shall help the man one step nearer his archetype. Whatever the Lords give to a man, joy or sorrow, opportunity or disaster, they

keep one thing in mind, that man's purpose in life at his present stage is neither to be happy nor miserable, but to achieve his archetype. There is, later on, untold bliss for him in action, when he is the archetype in realisation; but till that day it is their duty to press him on from one experience to another.

After the zygote¹ is made, the Lords of Karma select the factors, since as yet the ego cannot do so himself; if the next stage in evolution for him is by developing some particular gift—as, for instance, that of music—then they select for him the appropriate factors; the musician will need an abnormally sensitive nervous system and a special development of the cells of the ear, and the Lords will pick out these factors as the embryo is fashioned. If at the same time the man's inner strength is to be roused by a handicap, or his nature to be purified by suffering, then an appropriate factor will also appear, some factor perhaps like that which brings about lack of virility or of resistance to disease. If on the other hand the ego, already a mathematician, is in this life to be a mathematical genius, then those factors in the zygote that build the mathematical brain will be brought out as the zygote grows to be the embryo. Whatever is the work for the ego, for that appropriate factors are selected by the Lords; virility for the pioneer in new lands, the psychic temperament for those who can help by communing with the invisible, a disabling factor for one who shall grow through suffering, and so on, factor by factor, the Lords distribute the karma of men. With infinite compassion and with infinite wisdom, but swerving not one hair's breadth from justice, they build for one soul a body suited for genius, and for another a body that is like a log; it is not theirs to make the man happy or discontented, good or evil; their one duty is to guide the man one step nearer his archetype. Helps and handicaps, joys and pains, opportunities or privations, are the bricks of the ego's own making for his temporary habitation; the Lords of Karma add nothing and take nothing away; they but adjust the forces of the soul's making, so that his ultimate destiny, his archetype, shall be achieved as swiftly as may be, as he treads the round of births and deaths.

We must not, however, imagine that this "Fate" selected for the individual is absolutely rigid and immutable; a man can, and does, change his "Fate" sometimes, by an unusual reaction to circumstances. For instance, suicide is not in a man's fate, though his visible and invisible circumstances may,

¹ The first cell of the embryo, made by the union of the two germ-cells contributed by the parents.

seemingly to us, be too much for his strength ; the plan for the individual is for him to struggle through his "pains" and "griefs" and "worries," and not "go under". Similarly, an individual may take an opportunity not specially arranged for him ; some religious teacher, for instance, whose appearance is not specially related to him, may affect him, and he may make for himself a new opportunity. Not infrequently too, a man's karma may be as it were put out of gear by the actions of others which are not calculated for in his karma. In all these cases, whether the event be of service or disservice to the individual, there is always a large reserve of karma not actually in operation, and the new karma is deducted from or added to this reserve, so that there is no final favouritism or injustice.

It is also interesting to note that there are several types of karma, and that individuals can be related by one, or more, of them, but not by all. The commonest "karmic link" is of love or hatred ; but there are also links of caste, or race. A man born, for instance, into a priestly caste shares to some extent in the good or the evil done by all of that caste ; an individual born among a particular people is handicapped or helped by the karma which that people have made for themselves throughout the centuries. There is also the karma attaching to a special type of work ; the henchmen of a Perikles or the generals of a Cæsar will be drawn by karmic links to their chief whenever that chief works again at his life's dream ; in such cases, there may or may not be any emotional links at all between those united in a common work ; the link that binds them, so that they help or hinder each other and a common work, is a karmic link of work.

This vast subject of man's karma, or the man *at work*,

THE LAW OF KARMA		
<i>"Karma" = Activity</i>		
OF PAST LIFE		OF PRESENT LIFE
SERVICEABLE ACTIONS	make	GOOD ENVIRONMENT
HURTFUL ACTIONS	..	EVIL ENVIRONMENT
ASPIRATIONS AND DESIRES	..	CAPACITIES
SUSTAINED THOUGHTS	..	CHARACTER
SUCCESSES	..	ENTHUSIASM
EXPERIENCES	..	WISDOM
PAINFUL EXPERIENCES	..	CONSCIENCE
WILLS TO SERVE	..	SPIRITUALITY
<i>"Whatsoever a man soweth, that shall he also reap."</i> <i>Gal. VI. 7.</i>		

FIG. 44

can only be suggested in outline in such a brief summary as this. To understand Karma in its fullest operation and significance requires the wisdom of an Adept: but to understand the principles of Karma is to revolutionise one's conception of the possibilities of life and of oneself. As Theosophy is intensely ethical in its outlook, there perhaps is

no more useful way of summarising what we know of Karma than as is done in Fig. 44.

*Ah, Love, could you and I with Him conspire,
 To grasp this sorry scheme of things entire,
 Would we not shatter it to bits, and then
 Remould it nearer to the heart's desire?*

There is indeed One who has made this "scheme of things entire" according to a Plan of Love and Beauty; but, at the present stage of human evolution, that Plan is "in heaven," and not "on earth". But He is waiting till the day when HIS Will shall be done "on earth, as it is in heaven"; and that day cannot come till each one of the myriads of souls who are Fragments of HIM is ready to work with HIM to shatter HIS present scheme and remould it nearer to HIS Desire. HE is the great Reconstructor, who shatters what HE erstwhile built, and rebuilds nearer to HIS heart's desire. For the whole world is HIS Karma, HIS Action. And we need but follow HIS guidance as HE whispers in our inmost hearts

to shatter *our* scheme of things entire, and make it nearer to our heart's desire. When each of us has indeed the vision of his heart's true desire, and *wants* to shatter his scheme of things entire, so that a better, diviner scheme shall exist for all men, then man shall know how so to fashion his karma, that each action of his shall be the action of the LOGOS according to HIS Heart's Desire.

C. Jinarājādāsa

(To be continued)

THE SUPERPHYSICAL BASIS OF LIFE

By H. W. MUIRSON BLAKE

(1) THE MECHANICAL AND MONISTIC INTERPRETATION OF LIFE

THE attitude of modern thought towards the interpretation of all phenomena has generally two main characteristics: it is mechanical and monistic. The great generalisation of the knowledge of to-day is "Evolution"—the linking up of all forms from the mineral to man into one great, unbroken process, of which the final demonstration, the establishing of the fact that the relative perfection of the human organism is but the result of growth through natural means out of the animal, is the keystone of the whole work. The higher animals are shown to be evolved from the lower animals, the process going through all the intermediate forms, until the origin is pushed right back to the single cell, the amœba of to-day, whose Laurentian equivalent is supposed to be our earliest organic ancestor.

It is now a very general belief that this amœba, or rather the still more primitive unnucleated species of cell, arises spontaneously from the so-called non-living or inorganic matter of the mineral kingdom; and as the science of Radioactivity has shown that some process of evolution, of change, is taking place amongst the chemical elements, that the atoms are not eternal, we find we have a continuous process connecting all

the kingdoms of nature, linking up all the phenomena that we are aware of, into one unbroken whole.

This series is the modern equivalent of the ancient eternal ONE, for not only is there this final reduction of all things to this one process, but also the material substratum underlying the whole appearance is similar throughout; this is the substance whose law, Haeckel's Law of Substance (*Substanz*), is the combination of the two great generalisations—the "indestructibility of matter" and the "conservation of energy". This is the ONE of modern science. Haeckel has said: "It would be just as proper to call our system Spiritualism as Materialism." This is the idea which the thought of modern times will eventually lay at the feet of the ancient spiritual conception of the ONE.

The mechanical element enters into the method of working of this "*Substanz*" and the manner in which, out of it, the organisms of life arise. There are two schools of thought about this: the teleological or creational, which says that, out of the substance, organisms are created by an act of will of some higher power, a deliberate act performed by some entity not bound by the same chain of cause and effect under which the organism, the thing created, suffers. The other is the mechanical view, which maintains that the organisms arise purely as a *result* of the interaction of mechanical forces inherent in the environment and this substance, bringing about, strictly according to law and unaided by any other agency, certain changes, the cumulative results of which are evolution. Thus, to use Tyndall's example, when we evaporate a salt solution, how are we to think of the process of the formation of the salt crystals? Are we to think of a lot of tiny builders, who, taking each salt molecule as it comes to hand, build up the familiar pyramidal form, according to some given plan? Such a view is, of course, ludicrous to the scientific mind, to which the only explanation

of this phenomenon is that when the saturation point is reached, the salt begins to come out of solution and, as this takes place, each salt molecule attracts or repels each other salt molecule by reason of that molecular force inherent in every molecule of that particular salt; as a direct cause of this, the salt crystal is formed and assumes its characteristic formation. The slightest deviation from this mechanical view-point is viewed by science with the gravest suspicion.

This deduction from the life manifesting in the mineral kingdom is also used for solving the problems of growth in the higher kingdoms. Thus it is seen that the internal structure of certain vegetable grains resembles the crystal form in appearance and also in certain other physical tests; and when the question arises as to how these grain structures grow, the answer given by science is that the mechanical explanation of molecular forces, which fully explained the formation of the inorganic crystal, also explains the formation of this living material. The principle is pushed further and further, until the full mechanical conception is arrived at of a universe evolving itself by necessity out of its own inherent nature.

This idea is, of course, a very old one in modern garb, and we have little to say about it, except that the teleological or creational idea, its direct antithesis, is also just as true; it merely depends upon the point of view taken. Both are ideas or conceptions of the same process, built up in different ways—both only partially true, but the best interpretations under our present limitations of thought.

In the following pages, as it is my intention to follow the process from this mechanical point of view, I shall leave the creation hypothesis, though we must always remember that there is this other point of view. Our hope is to show that the change taking place in this "*Substanz*," which results in evolution, is a very much more intricate process than it is at present considered to be.

Although this "basis of life" is fundamentally one, yet it is absolutely necessary for the purposes of study to treat it as dual in aspect—what we think of as "life," and what we think of as "form," remembering all the time that both of these are merely ideas, two thought-pictures of the one "*Substanz*". The form element embodies in itself the objective quantities, the other, the "life," the subjective, according as we regard this substance from without inwards or from within outwards. The reason for this dual treatment of Haeckel's "*Substanz*" is that during its evolution there is a fundamental change occurring in the relation of these two aspects. At the beginning of evolution in the mineral kingdom, as we have seen, the behaviour of the salt crystal formation is perhaps as good a specimen of objective or external function as can be found, the whole change occurring from without inwards, the initiation of the cause coming from without and the inner change being caused as a direct result of this. But as the evolution of this "*Substanz*" proceeds, the relation between the inner change, or subjective aspect, and this outer cause, or objective aspect, gradually changes, so that towards this other end one finds an exact reverse, the inner becoming the cause and the outer the effect.

The study of this change is not accessible to science, because the *mechanism* of it is not to be found within the physical organism, but within those counterparts of finer matter which exist in conditions where the relation between matter and consciousness is different to that which rules in the physical. We see, therefore, that though the whole process may be said to consist of changes in the "*Substanz*," yet, while at the beginning of evolution it is the objective or form aspect which is all-important, towards the end it is the inner or "life" aspect which is the initiator of causes; but the material substratum of these changes is not physical, and may only be followed by studying the inclusion in the life-processes

of finer and finer matter from those superphysical realms which, though not at present open to ordinary human investigation, may yet be investigated in thought.

The increased intricacy of the process of evolution which we must follow consists, then, in the tracing of the use by the growing life of not merely more complicated physical molecules and processes, but finer and more universal superphysical materials: and in this paper, after these few preliminary remarks, I shall attempt to trace this growth, the gradual change in the two aspects of Haeckel's "*Substanz*". Working upwards from the mineral, we shall see that those changes in function that the life displays, as it evolves through the higher kingdoms, are due, not merely to molecular and atomic redistributions, but to fundamental inner changes of condition, hidden to physical eyes; under which the life operates and exists under entirely different conditions, but which manifest physically as merely a greatly enhanced vividness of physical life, and as increased efficiency of the organism and molecular complexity.

(2) ITS DEVELOPMENT IN THREE WORLDS

The complexity that the Wisdom has to add to the modern theory of evolution, consists in the fact that development is going on in three worlds instead of only in one. The physical is only one of them, and the fundamental changes brought about by evolution are not merely the gradual perfection of organisation as displayed by the vegetable and animal kingdoms, but the coincident growth through these three worlds of the life (the physical, astral and mental planes) from the physical upwards towards the spiritual, its entry into the spiritual appearing in the physical as the attainment of the human stage.

I have said that in these inner realms the relation between consciousness and matter is different to that which exists

between the two in the physical. These three lower planes (physical, astral, and lower mental) might be described as being essentially three different degrees of objectivity. The subject and object, the inner and the outer, is, in the physical, the most drawn apart. On the astral plane this relation changes, as is shown often in dreams, where one is not certain whether it was oneself or somebody else who was doing or undergoing something: sympathy, that power of feeling that another is really part of oneself, is much more real there; the *Mâyâ* of separate existence has thinned a little, as this world is one stage nearer reality than the physical. In the mental world the change goes further, for life here has been described as being boxed up within yourself, within your own thoughts and aspirations; which means that here there is a more or less complete blending of the subjective and objective, the within and the without, and for the first time it becomes apparent that the world the man lives in, wherever he may be, is only that amount of reality he is able to answer to, that he has built up into himself.

The growth upwards of the life through these three worlds is the real cause, the driving force, of evolution; and however much it may be non-purposive in other ways, it must be deliberate in this much, to the student of the Ancient Wisdom, that the phenomena of life are but a picture of this growth. Let me first describe the process. The life, as group-souls, appears first upon the higher mental plane, forming there the first elemental kingdom, and remaining there for a Chain Period¹—a period, to us, of inconceivable length. At the completion of this, the life descends to the next lower plane, the lower mental, and spends there a similar period, after which it again descends for a similar probation on the astral. The life reaches its full descent into matter on entering the physical plane and

¹ See *Man: Whence, How and Whither*, p. 6.

remaining on the etheric levels. The process so far has been the clothing of the life with matter, the forcing of it to respond, at first to the fine vibrations of the mental world, and then, as this is gained, to the coarser vibrations of the astral : and now finally it must learn to vibrate to the heaviest impacts of all—the physical.

Evolution begins with the manifestation of the mineral kingdom on the solid, liquid and gaseous sub-planes of the physical. For a Chain Period it remains at this, the lowest plane of its existence ; at the end of which it withdraws again to the astral world, from which it manifests as the vegetable and early animal kingdoms ; later, the life again withdraws, taking, of course, all its garnered experiences with it, and passes back into the lower mental world. As it passes gradually through the sub-planes of this world, the higher animal periods are passed, until the moment is reached when the life is ready to pass back to the place from which it proceeded, the higher mental plane ; and then individualisation takes place and the human stage is reached. Human evolution consists essentially of the pressing forward of the life through this world, the higher mental plane.

We are now in a better position to see the great difference of *detail* which the Wisdom has to add to the scientific conceptions of evolution of to-day. The former shows it to consist essentially of seven distinct, separate phases. Thus we have, starting at the beginning :

- | | | | |
|----|-------------------------|--------------------|-------------------------------------|
| 1. | A higher mental period, | manifesting as the | first elemental kingdom. |
| 2. | A lower mental period | .. .. | second elemental kingdom |
| 3. | An astral period, | .. .. | third elemental kingdom. |
| 4. | The physical period. | .. .. | mineral kingdom. |
| 5. | An astral period, | .. .. | vegetable and early animal kingdom. |
| 6. | A lower mental period, | .. .. | higher animal kingdom. |
| 7. | A higher mental period, | .. .. | human kingdom. |

Of these phases, Nos. 1, 2 and 3 are entirely unknown to science, while phases 4, 5, 6 and 7, are recognised by the physical manifestation alone, the whole vital meaning of the

process—the return of the life-wave back to its spiritual home, through these various superphysical realms, and the awakening of those qualities buried in the materials during periods 1, 2 and 3—is of course not accessible to their study, and they base their philosophy of life upon the data supplied by the physical history alone. Science is blind to the fact that the real difference between a lower or higher kingdom, or a lower or a higher species, is not only a question of the perfection of the organism, but is fundamentally a question of the level of the life upon this returning arc. The mistaken method of thought resulting from this blindness to all but the physical, is particularly noticeable in the treatment of man's place in the scheme. To this purely physical treatment, man can be nothing more than the most perfect physical organism known.

To the student of the Wisdom, Evolution must be thought of as resembling a series of steps, the continuous surface of which, from bottom to top, represents the physical continuity which runs through the whole process. There is always the same physical substratum, whatever level may be studied; the Carbon, Hydrogen, Oxygen and Nitrogen which enter into the composition of the animal body, will be found, on analysis, to be the same atoms as are found in the free chemical state; the difference lies in the "step up" to the higher level of existence of the life on the returning arc, from which it makes use of these atoms for its manifestation.

It is in the contemplation of this picture of the evolutionary process that a great deal of the philosophy of our school can be understood. This continuity of surface, which connects the top with the bottom of the "steps," represents our basis of Brotherhood, while the difference of age in that Brotherhood, and consequent difference of function, is determined by the level attained by the life—a question merely of growth. All life is one, whether it is mineral, vegetable, animal or human,

with the same laws throughout: which especially shows that there are no classes favoured above others—the favourites of the Gods. There is the same distance for all to travel. This is the reality that is breaking up the idea of miracles—that there is one law, one life, one hope for all. If anything is denied to any one section of the life, it reacts eventually upon the whole. It is the exclusive spirit in Christianity that is so deplorable from this point of view, and the scepticism of the average Christian of to-day is purely a result of this. The teaching that the immortal life of heaven is alone reserved for Christians, could only have one result, and that was that eventually the Christians could not find it even for themselves; for you can only receive from the life what you give; if immortal life be denied in thought to any, thought is bound eventually to deny it to you. The reasoned, firm conviction of the Theosophist in immortality is but the mechanical result of the intense feeling of universal immortality which he radiates out to all; the love which he gives to the life in all its forms, becomes his enthusiasm to co-operate with the Supreme Will in Evolution. This is the Law.

In the following pages I hope to show that only by recognising the superphysical elements—hope, beauty and immortality—in the lowest forms of organic life, can science build up the perfect conception of man's immortality.

(3) THE CHEMICAL BASIS OF LIFE

I shall now attempt to describe the various processes that the life goes through in its evolution; that is, after its farthest descent into matter, its gradual growth out of it—phases 4, 5, 6 and 7—through organising these clouds of materials into vehicles of consciousness, organisms through which the life can display itself outwards, instruments through which it can shine, as light is focused through a lens. This process

of organisation begins on the physical plane, of course, when the life is at the physical level—phase 4—manifesting in the mineral kingdom. The life here not only undergoes the experiences of the mass-sensations of the rocks, but it also learns to express itself in chemical change, to make chemical change and conscious state coincident. Thus organisation begins. Life at this stage becomes chemical: this is its chemical apprenticeship; and this function never leaves it, but is used by it in all its later stages. At whatever level the life may be, its physical expression is always dependent upon chemical change; and this faculty, so absolutely necessary for its development, is acquired at this stage. The wonderful molecular complexity of the changes in brain-matter, used by the life to express itself from the higher worlds during later stages of evolution, is but an amplification of these simple, chemical conditions acquired at this stage, which may be studied and reproduced in the laboratory. This increase in complexity is all that modern science takes into account; but, as we have tried to show, it is but the outside, the appearance, of the real inner growth, which is the gradual pressing forward of the life from the physical upwards towards the spiritual. The increase of molecular and chemical complexity in the later kingdoms is but the physical reaction to the rising of the Life from sub-plane to sub-plane through the inner worlds.

Life in this kingdom, then, assumes its chemical nature; it learns to express its condition in the interchange of atoms; and we can see immediately the use made of that function in the next stage of the history of the Life. Life wins its chemical nature at this period; and as this is the *primary* physical stage of evolution, evolution only beginning at this point, so are all the later manifestations of this Life *ultimately* chemical in nature, all the later conditions having been evolved out of this purely chemical one. The animal body is a chemical

laboratory, simply because the life in it has previously had its chemical apprenticeship. We must also remember that this is only a passing phase, a temporary condition where consciousness and matter are drawn apart to their full extent. Here the objective rules the subjective. Matter rules Spirit, as the Life-Wave is in the physical world; but we can see that this is a mere temporary reversal of what really exists for all time on the higher planes. This objectivism of the physical is *not* the purpose of evolution: evolution is the life freeing itself from this condition, yet returning with it as a power.

(4) THE CELLULAR BASIS OF LIFE

The life, having acquired the power of physical expression, becomes ready to return to the next higher world. Phase 5 opens with the entry of the life on the astral plane. The matter of this world is so constituted that it reacts to desire, taking form under desire-impulses in the same way that fine sand will assume geometrical figures on a flat surface under the influence of sound. We see this element of desire manifests itself as what we call "function," which is said to be the distinguishing mark of living, in antithesis to non-living matter. It appears as growth, assimilation, reproduction. The life, having completed its chemical apprenticeship, manifests itself as so-called living matter, at first as simple specks of structureless plasm. The actual *chemical* constitution of this substance may not be very different from its previous appearances during its later mineral period, but the fundamental change in the physical, corresponding to the fundamental inner change—the transfer of the life from the physical to the astral world—is the appearance of "function" in that matter; the dawning desire for individuality creates a want within these specks of plasm, and they begin to feed; taking up food requires assimilation, which results in growth; we

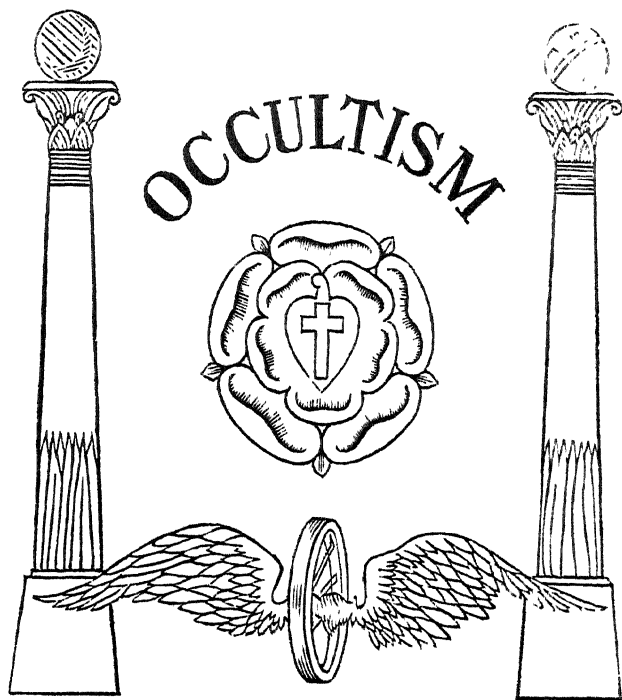
finally see the imposition of law upon desire, in the cleavage of that speck of plasm into two daughter-cells, on the attaining of a certain specific size.

This function, whose appearance we always connect with life, is but the beginning of the inclusion of astral elements in the life-processes. We later see the appearance of some structure in this simple plasm, visible to the microscope; and later there appears the nucleus, forming thus the nucleated cell, of which the well known amœba is an example. More and more importance in the scheme is given by Zoology to this cell-life, and Haeckel advocates the forming of a separate kingdom for them—the “Protists”. They are very widely distributed in nature in the free state, as well as forming the animal bodies; and there is an enormous quantity of life at this stage, at which it must remain for a long time before it is ready to undertake the far more complicated work in the next condition, the multicellular stage.

This unicellular stage is also of great interest to the student of the Wisdom, inasmuch as it is the first time we see the life manifesting downwards into the physical from a higher world, and beginning to display the quality of that world—desire—in the physical. Thus this tiny unit must be regarded, not only as the beginning of organic physical life, but also as the earliest example of superphysical life. A tiny astral matrix thrills about the simple speck of plasm, transmitting living impulses through it. Just as we regard this cell as man’s earliest organic ancestor, so must we look to this tiny astral cloud as the beginning of the complicated superphysical organisation which forms the largest part of the complicated human organism. The cell-life is an example of life in two worlds.

H. W. Muirson Blake

(To be concluded)



INTUITION AND INTELLECT

By W. WYBERGH

(Concluded from p. 296)

THE threefold consciousness of the Kingdom of Heaven, towards which our eyes are raised, has been named for us the Way, the Truth and the Life. We may call it what we will; we may speak of Will, Intuition and Intelligence, or Ātmā, Buddhi, Manas. When we speak of consciousness on this or that plane, it is merely a way of expressing the predominance of one or other of these aspects; and when we speak of sub-planes on different planes, it is one way of saying that

the predominant aspect has taken upon itself a tinge of one or other of the remaining aspects corresponding to that sub-plane.

Hitherto the concern of humanity and its mode of advance has centred in the Truth. The First Coming of Christ brought with it the possibility of the opening of the Way through the emotions to the intuition, but actually perhaps only opened it through the corresponding sub-planes of the mental plane. The Second Coming, embodied in the Sixth Race, will open, it may be, the Way direct from the astral to the Buddhic planes, so that He will become truly and fully the Way, the Truth and the Life. For we feel the stirring of new faculties, we see new paths opening before humanity, we look even now for the day when the kingdoms of this world shall become the kingdom of our Christ, and our bodies of emotion and concrete intellect shall be transmuted into intuition and intelligence, and so made like unto His most glorious Body.

Then, in some far-distant day, cometh the end, bringing with it the redemption of the physical, when that which was most dead shall become one with the Life itself, for we look for the Resurrection from the dead and the Life of the world to come. Then indeed shall come in full reality that which is now shadowed forth in the passage from the lower to the higher human consciousness. In that day the intellect, which is now the first, shall be the last, and the last shall be first, and God all in all. Herein, to me, is a little shining forth of great truths: if to others they shine forth somewhat differently, what matter?

It would seem that from the practical point of view the distinction between intuition in itself as a force upon the Buddhic plane and intuition acting through the Higher Mental plane is not, for us, at our present stage of development, a very important one. The really important divisions are not those between one plane and another, between lower mental, astral and physical for instance, for these distinctions merely represent

different aspects of consciousness at the same level. What is important for us is the distinction between the higher and lower consciousness, *i.e.*, the higher and lower way of looking at things as a whole. And therefore what we want to know is how to transform the lower way into the higher, or rather to let the higher shine through and illuminate the lower. The process by which the higher consciousness is achieved, the "Path of Discipleship," the "Mystic Way," has been described for our helping by many of the great souls who have trodden it, but it must not be forgotten that before the natural man can be transformed into the spiritual man there must really be something to transform, for nothing can be made out of nothing.

We are therefore in need of as strong and vigorous a lower personality as possible, able to think clearly and independently, to feel and desire vividly, to act strongly. We may not be ready for the more strenuous training whose direct object is the crossing over the bridge, but we can at least undertake the preliminary work of strengthening the approaches to it. Of course in reality we are all engaged in doing this, even though consciously and intentionally we direct all our mental activity towards strengthening the lower mind for its own sake, that is to say for the purpose of manipulating the materials of the outer world, whether astral or physical. But it is important to realise that even the acquisition of knowledge, whether of Theosophical or other facts, may be made at the same time to subserve directly the development of the higher faculties. Our methods of study and thought, the spirit in which we approach a problem, may tend to bring into play the lower mind only, or it may at the same time be developing the higher mind and the intuition; while we simply accept the opinion of some one else upon the matter in hand, we are not developing either faculty. The pity is that, where they do not accept Theosophical facts

purely on authority, people treat them as a rule from the point of view of the lower intellect only. They read a statement on the subject, let us say, of the Devas, or the pedigree of man, or the Second Coming of Christ, as they would read a textbook of chemistry. Or if they depend upon their own or some one else's clairvoyant visions, they accept these visions at their face value as "facts" and nothing else. They look to find, by sufficient plodding, a plain, coherent, systematic statement of fact—"solid, actual Truth," as I have seen it expressed. For a time, and up to a certain point, all goes well, and they seem to be getting what they want. But sooner or later they come up against statements which seem inconsistent with one another, or opposed to some scientific or historical fact which they think they know. Then, because their method and attitude has been such as to stifle the intuition, which alone could help, they either give up in despair or they fall back upon mere authority, and so paralyse not merely the intuition but the lower mind as well.

In this I can speak from personal experience. Having had a scientific education, I tried, quite naturally, when I began to study Theosophy and for many years afterwards, to get a grasp of occult truth by accurate and painstaking comparison and analysis of the statements made by H. P. B., Mrs. Besant, and others. I assumed that a word, a phrase, a fact, always meant the same thing, and that by adding line to line, precept to precept, I should come to understand. I became quite learned; I did not understand, though there were times when I thought I did; but at least I refused to fall back upon authority or to abandon the effort. Later, I came to see things otherwise.

In the earlier days of the Theosophical Society, especially in connection with the writings of H. P. B., much used to be heard on the subject of occult "blinds," which were supposed to imply that H. P. B. employed deliberate mystification, if not

actual prevarication, in order to conceal the truth. I do not think that this was so, though no doubt there are certain perfectly concrete facts, a knowledge of which might be dangerous to the world: and probably, when these were approached, she would switch off the conversation, or skilfully divert the line of thought from them. But the difficulties that we encounter in our studies really lie in the very nature, not of the particular "facts" to be dealt with, but of the order of truth to be apprehended, the state of mind which is necessary in order to grasp the real meaning of the facts. In the activities of the intellect, as well as in the more material objects of human endeavour, the great truth holds good that:

"Here we have no continuing city, but we seek one to come."

We are familiar with this idea in some of its applications. We see more or less plainly that the world is a school and that the apparent object of our immediate activities is not the real one. Nowhere is permanent satisfaction to be found, no object of desire is of value for itself. If it were so, if concrete, material things could satisfy us, progress would immediately come to an end and we should find ourselves in a blind alley. But "facts" are, to the intellect, very much what material objects are to the desire-nature. At a certain stage we are greedy of facts, we believe that they are of primary importance, that satisfaction (which the mind calls Truth) is dependent upon them. But the study of facts can never enable us to arrive at Truth, nor can Truth ever be formulated. These contradictions, inconsistencies and "blinds" are not only inherently unavoidable, but they are actually the most effective means of directing our intellects into the true channel of progress and saving us from the everlasting treadmill of the lower mind. They are warning signposts, signifying "No road this way". This

liberation from the bondage of our intellects to "facts" is infinitely harder to achieve than the weaning of ourselves from objects of desire. In the latter case we can enlist the intellect on the side of progress; in the former case it is the very intellect itself, the senior partner and innermost nature of the natural man, that becomes as it were the traitor.

I am sure that much perplexity and disappointment would be saved if students would realise that genuine understanding and wisdom, as distinguished from mere information, is not reached by a rigid interpretation of terms in the manner of a syllogism of logic. That is to make knowledge our master instead of our servant.

When it is realised that an occultist's statements regarding the inner worlds are primarily *illustrations of principle* and only secondarily *assertions of fact*, that all "facts" themselves are relative, not absolute, and that their meaning and application, the Truth that underlies them, *must* be thought out by every one for himself, apparent contradictions or real difficulties will lose much of their bewildering character and become helps rather than hindrances. As a little bit of practical advice let me suggest that when one meets with a term or a statement or an idea that is not understood, whether in Theosophical or other studies, it is better not to go straightway to a dictionary or textbook, or to its equivalent in the shape of an older student, but to seek the meaning for oneself, remembering that when met with in a different context it may have a different meaning, and that at all times it certainly has a great many meanings, all true. Furthermore, when we meet with a statement or an idea that rouses our antagonism without our knowing quite why, the antagonism is almost certainly due, not to some superior "intuition" on our part, but merely to lack of understanding.

"There are nine and fifty ways of constructing tribal lays,
And every single one of them is right!"

The adoption of this method as far as possible will pave the way later on for the kind of study that will not only store the mind but develop the faculties.

Let us at any rate understand that so long as our minds are occupying themselves with concrete, limited, statements of fact as such, whether "Theosophical" or otherwise, whether concerning the details of the astral plane or the Hierarchies of the Heavenly Hosts, or the origin of an Universe; so long as we are dealing with formal allegory or symbolical interpretation; so long as we are dealing with the statement in set terms of the laws of Nature, visible or invisible; so long as we are using the thoughts and statements of any other person than ourselves—it is the lower, concrete mind which is functioning. Even the visions of the "higher clairvoyance," in so far as they deal with definite facts or forms of the mental, astral or physical worlds, are activities of the lower intellect, to be judged by its canons of interpretation no less and no more than facts otherwise obtained.

When the higher state of consciousness really comes into play through the lower, it does not alter the facts in their outer semblance, nor does it supply new ones; rather does it illumine the facts from within and make them real and vital. They become of enormous significance, and yet at the same time they are robbed of their immediate importance and mutually exclusive character. What particular facts we see, continues as before to depend upon our intellectual development, for the intuition does not make us see different facts, but makes us see the facts differently.

In its own nature the intuition, like its material and concrete counterpart, the astral faculties, belongs to the Life-side of us, to the side which *knows*, but knows by actual experience. We see this well indicated, as far as the astral plane is concerned, in the tendency, noted by all observers, towards the dramatisation of facts and happenings by those who are using the

astral consciousness. They are felt and subsequently described as personal experiences, even though they may be nothing of the sort. Hence the peculiar liability to delusion on this plane: a liability not shared by the intuition upon its own plane, or even in manifestation through the lower personality, because it does not come into play, unlike the astral consciousness, until the intellect has been well developed. It is the intuition and the astral faculties, Manifesting Life, that know and feel; it is the intellect which formulates and the physical which embodies, thereby manifesting on different levels of consciousness the side of Form: while on the Ātmic level that which we know as Life and Form becomes Substance and Unmanifested Essence.

We have seen the reason for the great difficulty which stands in the way of the intellect in attempting its own transformation. The first step in escaping from illusion is to distinguish between facts and the things that we should like to believe to be facts. In the attainment of this part of the faculty of discrimination it is unavoidable that facts, as such, should come to be the principle objective of intellectual activity, until we find ourselves intellectually as much the slaves of facts and logic as formerly we were of desires. So long as we are satisfied with facts and mistake them for Truth, there is no escape from this bondage, and further advance only becomes possible with disillusion and the growth of a divine discontent. Then probably will come a reaction from the intellect altogether, and we may seek an outlet by attempting to discard it, and so fall back upon the desire-nature once more, leaving the intellect to feed upon the husks of authority. But there is no advantage to be gained by such an attempt, and it cannot be long maintained. Having developed the intellect we cannot help using it, even if we would, but we have to use it in a different manner and for another purpose than heretofore.

The great practical and occult key has been set forth for us in *Light on the Path*:

“Desire only that which is within you.

Desire only that which is beyond you.

Desire only that which is unattainable.”

In other words the lower mind must set itself to do that which is inherently impossible for it, must exercise its own proper faculties to the utmost in trying to understand that which by its own nature it is incapable of understanding. It must study no longer to acquire information, but in order that its own activities may be superseded. Unless the lower attempts the impossible, the higher cannot become manifest. This is one of the great laws of life at all stages of its unfoldment. It is the counterpart of that other great law that “He who would save his life must lose it”.

The condition for the manifestation of the intuition through the intellect is the open mind which balances, neither throwing itself into one alternative nor the other, neither accepting nor rejecting any fact or argument. This is a condition of poise, only reached by intense effort, and as far removed from the mental inertia which rests upon the thought or vision of others as it is from uncontrolled feeling or prejudice. But the nature of the intuition is always affirmation, not denial. It is a condition of confidence, of power, of *faith* rather than of *belief*; and faith is a thing that is independent of any particular belief or fact, for it has nothing to do with them. Intuition is concerned not with the denial of other people's visions of truth, but with the ever-new proclamation of truth. Its function is the recognition of principles which, in the very nature of things, can be only partially expressed in any one coherent set of facts or any one logical sequence of ideas. It is the art of reading between the lines, of perceiving truth for oneself, entirely fresh and original, whether or not it is the

same truth as seen by some one else. It claims no authority, it is supported by no authority, nor impugned by any, and its own authority is absolute. For in the very nature of the case there must be as many ways of stating a universal truth as there are concrete minds through which it can be expressed; and no statement of truth is exclusively or wholly true. In fact the moment that the higher consciousness tries to formulate a truth, it becomes, in so doing, subject to the limitations of the lower mind, and the truth so expressed becomes only relatively and partially true—a *representation* of itself. Even so, the ego is one, but through the ages requires many personalities to express itself. Each one *is* the ego, and yet each one is different.

Acceptance of dogmatic teaching, useful in its own sphere, is not intuition and cannot be a substitute for it, since all teaching of facts is essentially an activity of the lower mind. Independent thought implies the making of many mistakes, but it is by making mistakes, and finding out for ourselves that we are wrong, that real advance is made. It is effort, not correctness of opinion, that leads to enlarged life. Nay, is it not effort rather than the result of effort that is the very token of Life itself?

I speak as a student, and a very humble one, to other students; conscious both of very inadequate knowledge and of very rudimentary powers of intuition. But I speak to those who, like myself, have set before them not the acquirement of information but the development of faculty as their aim: not the attainment of even the "higher" clairvoyance, the vision of Form, but of intuition, the knowledge of Life; believing that this is the step which lies immediately before me, not that it is a faculty to which I have attained, and profoundly convinced that it is intuition rather than knowledge of which the world is in need. Thus do I hope some day to be able to serve the world. For myself, I would rather commit a thousand errors,

be humbled by a thousand sins, suffer a thousand losses, than, for the sake of mental ease and spiritual comfort, extinguish the little Divine spark of life that is within me, which bids me gird up my loins and live, and love, and know, and experience, for myself. For what shall it profit a man if he gain the whole world and lose his own soul?

We are called to be Sons of God, not automata or parasites. We must eat and digest our own food, material and spiritual. We salute with reverence and gratitude the teachers who go before us. We accept their teaching, their visions and their experience, not as a substitute for our own but as a beacon and an inspiration. For so, we hope, with all humility but with full confidence, may we be led by the inner Light, the true Light which lighteth every man that cometh into the world, from the unreal to the Real, from death to Immortality.

W. Wybergh

A TIBETAN TANTRA

By JOHAN VAN MANEN

ALL lovers of Indian philosophy are familiar with the magnificent series of works on the Tantra which, under the general editorship of "Arthur Avalon," have seen the light within the last few years. Some 15 volumes, either texts, translations, or studies, have hitherto been published, and the titles of a number of further works are announced as in preparation or in the press. Just now a new volume has been added to the series, constituting Vol. VII of the "Texts," and this book is undoubtedly one of the most interesting of all those hitherto issued.

Up till now the series has only dealt with works and thoughts originally written down in Sanskrit: this new volume goes further afield and brings us the text and translation of a Tibetan work, dealing with the same subject the whole series is intended to study. Tibetan Tantrism is undoubtedly a development of its Indian prototype, and at a further stage of our knowledge of the whole subject, the historical development of this school of thought will be, no doubt, studied minutely. Though this present volume brings valuable material towards such an historical study, our knowledge of the Tantra under this aspect is as yet far too limited to enable us to say much about this side of the questions raised by its publication or to find a place for it in the present review of

¹ Tantrik Texts. Under the general editorship of Arthur Avalon. Vol. VII. *Śrīcchakrasambhāra Tantra: A Buddhist Tantra*. Edited by Kazi Dawa-Samdub, with Foreword on the *Vajrayana* by A. Avalon. (Luzac & Co., London; Thacker, Spink & Co., Calcutta, 1919.)

the work. What is more urgent now, is to examine this book as it stands, to try to define the general trend of its contents, and to attempt to value it generally in terms of modern speech and thought. In our discussion of the book, therefore, we shall not concern ourselves with questions of technical scholarship at all, but attempt to go to the heart of the subject in such a manner as might be of interest to any intelligent man attracted towards philosophical and religious thought. And it is perhaps easier to do so with the present work than with many others in the series to which it belongs, for more than these others this work makes an appeal to the intellect direct, and proves very human and logical, so as to evoke a response in even such readers as are not prepared by a detailed knowledge of system and terminology, to disentangle an elaborate outer form from the inner substance. It is true that here also, every page and almost every line bristles with names and terms, but the thought connecting such terms is clear, and these, serving much the purposes of algebraical notations in mathematical formulæ, can be easily filled in by any reader with values derived from his own religious and philosophical experience.

The Tantras have, often, not been kindly spoken of. It has been said that they have hitherto played, in Indology, the part of a jungle which everybody is anxious to avoid. Still stronger, a great historian is quoted as having said that it would be "the unfortunate lot of some future scholar to wade through the disgusting details of drunkenness and debauchery which were regarded as an essential part of their religion by a large section of the Indian community not long ago". This with reference to these same Tantras. And Grünwedel, speaking especially of the Tibetan Tantras (*Mythology*, p. 106), from the immense literature of which as yet nothing had been translated, says: "To work out these things will be, indeed, a *sacrificium intellectus*, but they are,

after all, no more stupid than the Brāhmaṇas on which so much labour has been spent." But here we have the first translation into a European language of one of these Tantrik texts ; and far from being obscene or stupid, it strikes us as a work of singular beauty and nobility. and as a creation of religious art, almost unique in its lofty grandeur. It is so totally unlike any religious document we are acquainted with, that it is almost inconceivable that this is only a brief specimen, a first specimen, made accessible to the general public, of a vast literature of which the extent (as existing in Tibet) cannot yet even be measured. Yet, in saying that the nature of our book is unique, we do not mean to imply that close analogies cannot be found for it in the religious literatures and practices of the world. Such an aloofness would be rather suspicious, for real religious experience is, of course, universal, and, proceeding from the same elements in the human heart, and aspiring to the same ends, must always show kinship in manifestation. Yet this Tibetan product has a distinctive style of its own, which singles it out in appearance as clearly, let us say, as the specific character of Assyrian or Egyptian art is different from that of other styles.

When we now proceed to examine the document before us, at the outset a verdict of one of the critics of Tantrism comes to our mind, to the effect that the Tantra is perhaps the most elaborate system of auto-suggestion in the world. This dictum was intended as a condemnation ; but though accepting the verdict as correct, we ourselves are not inclined to accept, together with it, the implied conclusion. Auto-suggestion is the establishment of mental states and moods from within, instead of as a result of impressions received from without. Evidently there must be two kinds of this auto-suggestion, a true and a false one. The true one is that which produces states of consciousness corresponding to those which may be produced by realities in the outer world, and the false

one is that which produces states of consciousness not corresponding to reactions to any reality without. In the ordinary way the consciousness of man is shaped in response to impressions from without, and so ultimately rests on sensation, but theoretically there is nothing impossible in the theory that these "modifications of the thinking principle" should be brought about by the creative will and rest rather on imagination and intuition than on sensation. This theory has not only been philosophically and scientifically discussed, but also practically applied in many a school of mysticism or yoga. If I remember well, there is a most interesting book by a German (non-mystic) Professor, Staudenmeyer, dealing with this subject, under the title of *Magic as an Experimental Science* (in German), and the same idea seems also to underlie Steiner's theory of what he calls "imaginative clairvoyance". In Christian mysticism this has been fully worked out by de Loyola in his "Spiritual Exercises" as applied to the Passion of the Christ. In what is nowadays called New Thought, this principle is largely applied in various manners. In our book we find it applied in terms of Tantrik Buddhism with a fullness and detail surpassing all other examples of this type of meditation. In order to present the idea in such a way that it may look plausible in itself, we have first to sketch out the rationale underlying any such system. This is easily done.

We can conceive of this universe as an immense ocean of consciousness or intelligence in which the separate organisms, human beings included, live and move and have their being. If we conceive of this mass of consciousness as subject to laws analogous to those of gravity, and at the same time as being fluidic in nature, then the mechanism of all intellectual activity might well be thought of, in one of its aspects, as hydraulic in character. Let any organism, fit to be a bearer of consciousness, only open itself for the reception of it, and the hydraulic

pressure of the surrounding sea of consciousness will make it flow in, in such a form as the constellation of the organism assumes. The wave and the sea, the pot and the water, are frequent symbols in the East, used to indicate the relation between the all-consciousness and the individual consciousness. If the human brain is the pot sunk in the ocean of divine consciousness, the form of that pot will determine the form which the all-consciousness will assume within that brain.

Now imagination, or auto-suggestion, may determine that form. Through guess, intuition, speculation, tradition, authority, or whatever the determinant factor may be, any such form may be chosen. The man may create any form, and then, by expectancy, stillness, passivity, love, aspiration or whatever term we choose, draw the cosmic consciousness within him, only determining its form for himself, but impersonally receiving the power which is not from himself, but from without. The process is like the preparation of a mould in which molten metal is to be cast, with this difference, that the metal cast into the mould is not self-active and alive, and not ever-present and pressing on every side, as the living consciousness is which constitutes our universe.

We may take an illustration from the mechanical universe. This universe is one seething mass of forces in constant interplay. The forces are there and at work all the time, but only become objectified when caught in suitable receivers. The wind-force, if not caught by the arms of the windmill, the forces of stream or waterfall, if not similarly gathered in a proper mechanism, disperse themselves in space and are not focused in and translated into objective units of action. So with the vibrations sent along the wire, in telegraphic or telephonic communication, or with the other vibrations sent wirelessly. In a universe peopled with intelligences, higher beings, gods, a whole hierarchy of entities, from the highest power and perfection to such

as belong to our own limited class, constant streams of intelligence and consciousness must continuously flash through space and fill existence. Now it seems, theoretically indeed, very probable, assuming that consciousness is one and akin in essence, that the mechanical phenomenon of sympathetic vibration may be applied to that consciousness as well as to what are regarded as merely mechanical vibrations. So, putting all the above reasonings together, it is at least a plausible theory that man, by a process of auto-suggestion, may so modify the organs of his consciousness, and likewise attune his individual consciousness in such a way, as to become able to enter into a sympathetic relation with the forces of cosmic consciousness ordinarily manifesting outside him and remaining unperceived, passing him as it were, instead of being caught and harnessed. And this is not only a theory, but more than that—a definite statement given as the result of experience by mystics and meditators of all times and climes.

Now we may ask: how has this method been applied in our present work? A careful analysis of its contents makes us discover several interesting characteristics. First of all we have to remember that our text presupposes a familiarity with the religious conceptions, names, personalities and philosophical principles of Northern Buddhism, which are all freely used in the composition. What is strange and foreign in them to the Western reader is so only because he moves in unfamiliar surroundings. But the character of the composition is one which might be compared to such analogous Western productions (with great differences, however) as the Passion Play at Oberammergau or the mediæval mystery-plays. Only, in some of the latter the historical element predominates, whilst in the Tibetan composition the mythological element (for want of a better word) forms the basis and substance. In other words, in this ritual of meditation the Gods, Powers and Principles are the actors, and not historical or symbolical

personages of religious tradition. Secondly the play is enacted in the mind, inwardly, instead of on the scene, outwardly. The actors are not persons, but conceptions.

First, the meditator has to swing up his consciousness to a certain pitch of intensity, steadiness, quiet, determination and expectancy. Having tuned it to the required pitch, he fixes it on a simple centre of attention which is to serve as a starting-point or gate through which his imagination shall well up as the water of a fountain comes forth through the opening of the water-pipe. From this central point the mental pictures come forth. They are placed round the central conception. From simple to complex in orderly progression the imaginative structure is elaborated. The chief Gods appear successively, followed by the minor deities. Spaces, regions, directions are carefully determined. Attributes, colours, symbols, sounds, are all minutely prescribed and deftly worked in, and explications carefully given. A miniature world is evolved, seething with elemental forces working in the universe as cosmic forces and in man as forces of body and spirit. Most of the quantities in this elaborate notation are taken from the body of indigenous religious teaching and mythology. Some are so universal and transparent that the non-Tibetan reader can appreciate them even without a knowledge of the religious technical terms of Tibet. But anyhow, an attentive reading and re-reading reveals something, even to the outsider, of the force of this symbolological structure, and makes him intuitively feel that here we are assisting in the unfolding of a grand spiritual drama, sweeping up the mind to heights of exaltation and nobility.

As to the terminological side of the text, the Editor's abundant notes prove as valuable as useful. They may disturb the elevated unity of the whole at first, but after some assiduous familiarising, lead to fuller and deeper comprehension.

Even a single reading is sufficient to gain the impression that a stately and solemn mental drama is enacted before us with an inherent impressiveness which would attach, for instance to a Christian, to the performance of a ritual in which all the more primary biblical persons, human and superhuman, were introduced, in suitable ways, as actors. And the superlative cleverness of this structure ! Starting from a single basic note, this is developed into a chord, which again expands into a melody, which is then elaborately harmonised. Indeed the meditation is in its essence both music and ritual. The initial motives are developed, repeated, elaborated, and new ones introduced. These again are treated in the same way. A symphony is evolved and brought to a powerful climax, and then again this full world of sound, form, meaning, colour, power, is withdrawn, limited, taken back into itself, folded up and dissolved, turned inwards again and finally returned into utter stillness and rest, into that tranquil void from which it was originally evoked and which is its eternal mother. I do not know of any literature which in its nature is so absolutely symphonic, so directly akin to music, as this sample of a Tibetan meditational exercise. And curiously enough, it makes us think of another manifestation of Indian religious art, for in words this document is akin to the Indian temple decoration, especially the South Indian gopura, which in its endless repetitions and elaborations seems indeed instinct with the same spirit which has given birth to this scheme of imagination taught in these Tantras. Only, in stone or plaster, the mythological host is sterile and immovable, whilst, as created in the living mind, the similar structure partakes of the life of the mind within and without. The sculptural embodiment is, therefore, serviceable to the less evolved mind. The Tantra is for the religious thinker who possesses power.

But we said that our meditational structure was also akin to ritual. What we mean by this is that all the figures

and images evoked in the mind in this meditation are, after all, only meant, as the words, vestures and gestures in a ritual, to suggest feelings, to provoke states of consciousness, and to furnish (if the simile be not thought too bathetic) pegs to hang ideas upon.

Like as a fine piece of music, or a play, can only be well rendered when rehearsed over and over again, and practised so that the form side of the production becomes almost mechanical, and all power in the production can be devoted to the infusion of inspiration, so can this meditation only be perfectly performed after untold practice and devotion. It would be a totally mistaken idea to read this book as a mere piece of literature, once to go through it to see what it contains, and then to let it go. Just as the masterpieces of music can be heard hundreds of times, just as the great rituals of the world grow in power on the individual in the measure with which he becomes familiar with them and altogether identifies himself with the most infinitely small minutiae of their form and constitution, so this meditation ritual is one which only by repetition can be mastered and perfected. Like the great productions of art or nature, it has to "grow" on the individual.

This meditational exercise is not for the small, nor for the flippant, nor for those in a hurry. It is inherently an esoteric thing, one of those teachings belonging to the regions of "quiet" and "tranquillity" and "rest" of Taoistic philosophy. To the ignorant it must be jabber, and so it is truly esoteric, hiding itself by its own nature within itself, though seemingly open and accessible to all. But in connection with this meditation we do not think of pupils who read it once or twice, or ten times, or a hundred, but of austere thinkers who work on it as a life-work through laborious years of strenuous endeavour. For, what must be done to make this meditation into a reality? Every concept in it must be vivified and drenched with life and power. Every god in it must be made into a living god,

every power manipulated in it made into a potency. The whole structure must be made vibrant with forces capable of entering into sympathetic relation with the greater cosmic forces in the universe, created in imitation on a lower scale within the individual meditator himself. To the religious mind the universe is filled with the thoughts of the gods, with the powers of great intelligences and consciousnesses, radiating eternally through space and really constituting the world that is. "The world is only a thought in the mind of God." It must take years of strenuous practice even to build up the power to visualise and correctly produce as an internal drama this meditation given in our book. To endow it with life and to put power into this life is an achievement that no small mind, no weak devotee, can hope to perform. So this meditation is a solemn ritual, like the Roman Catholic Mass; only it is performed in the mind instead of in the church, and the mystery it celebrates is an individual and not a general sacrament.

In what we have said above we have tried to give some outlines of the chief characteristics of this remarkable work, now brought within the reach of the general reading public, and especially of benefit to those among them interested in the study of comparative religion along broad lines. We owe, indeed, a debt of gratitude to Arthur Avalon, whose enthusiasm for and insight into the Indian religious and philosophical mind have unearthed this particular gem for us. We may be particularly grateful that his enthusiasm has not set itself a limit, so as to prevent him from dealing with other than Sanskrit lore alone, and from looking for treasure even beyond the Himalayas. In this connection we may mention that it is his intention to maintain this catholic attitude, for he is now taking steps to incorporate also an important Japanese work on the *Vajrayāna* in his Tantrik series. As far as this first Tibetan text is concerned, the choice has been decidedly happy,

and he has been no less fortunate in having been able to secure a competent collaborator to undertake the philological portion of the work, the translating and editing labour. The result of thus associating himself with a capable indigenous scholar to produce the work, has been a great success, a production of practical value which will undoubtedly not diminish in all essentials for a long time to come. For not only is this particular work in and for itself of interest, with a great beauty of its own; it has another value in quite other directions than those connected with the study of meditation or of religious artistic creation.

The work furnishes a most important key to a new way of understanding many phases and productions of Indian philosophy. The projection of the paraphernalia of Hindu mythology inwards into the mind as instruments of meditation, the internalising of what we find in the Purāṇas or the Epic externalised as mythology, has seemed to me to throw fresh and illuminating light on Indian symbology. To give an illustration. In this Tantra we find an elaborate manipulation of weapons, shields, armour, as instruments for the protection of the consciousness. Now all these implements figure, for instance, largely and elaborately in such a work as the *Ahīrbudhnyā Samhitā*, of which Dr. Schrāder has given us a splendid summary in his work, *Introduction to the Pañcharātra*. But in the *Pañcharātra* all these implements are only attributes of the gods. In our text we find a hint as to how all these external mythological data can also be applied to and understood as internal workings of the human consciousness, and in this light Indian mythology assumes a new and richer significance. I do not want to do more here than hint at the point involved, but no doubt any student of Hindu mythology who is also interested in Hindu modes of thought, in the Hindu Psyche, will at once see how fruitful this idea can be.

One of the riddles of Indian thought is that its symbology is kinetic and not static, and eludes the objective formality of Western thought. That is why every Hindu god is another, who is again another, who is once more another. Did not Kipling say something about "Kali who is Parvati, who is Sitala, who is worshipped against the small-pox"? So also almost every philosophical principle is an "aspect" of another principle, but never a clear-cut, well-circumscribed, independent thing by itself. Our text goes far towards giving a hint as to how all these gods and principles, which in the Purāṇas and other writings appear as extra-human elements, may perhaps also be interpreted as aspects of the human mind (and even human body) and become a psychological mythology instead of a cosmic one.

The idea is not absolutely new, but has been put forward by mystics before. The Cherubic Wanderer sang that it would be of no avail to anyone, even if the Christ were born a hundred times over in Bethlehem, if he were not born within the man himself. It has been said of the *Bhagavad-Gītā* that it is in one sense the drama of the soul, and that meditation on it, transplanting the field of Kurukshetra within the human consciousness, may lead to a direct realisation of all that is taught in that book, and to a vision of all the glories depicted therein. That idea is the same as that which is the basis of our text. Its message is: Create a universe within, in order to be able to hear the echoes of the universe without, which is one with that within, in essence. If seers, occultists, meditators, really exist, they may be able to outline the way and method by which they themselves have attained. So it was with de Loyola and his "Spiritual Exercises," and there is no reason why it should not be the same with the book we are discussing here.

As to how far we have here a result of practical experience, or only an ingenious theory, a great "attempt,"

as it were, we will not and cannot decide. To make statements about this, needs previous experiment, and we have only read the book from the outside, not lived its contents from within. But however this may be, even such an outer reading is sufficient to reveal to us the grandeur of the conception put before us, and to enable us to feel the symphonic splendour of the creation as a work of religious-philosophic art; and that alone is enough to enable us to judge the work a masterpiece and a document of first-class value in the field of religious and mystical literature. The form is very un-Western indeed, and in many ways utterly unfamiliar and perhaps bewildering. But the harmony of thought, the greatness of the fundamental conceptions, the sublimity of endeavour embodied in it, are clear; and these qualities are certainly enough to gain for it admirers and friends—perhaps here and there a disciple—even in our times so badly prepared to hear this Tibetan echo from that other world, which in many ways we in the West make it our strenuous business to forget and to discount.

Johan van Manen

THE WATCHER

I SIT within the shadow deep,
I do not grieve, I do not weep.
Simply my silent watch I keep.
Beside the graves of those who sleep.

With this my life I am content.
For here within my duty pent
I ponder lives that were well spent
And those of evil wrong intent.

Then when I hear the funeral drum
And see the mourners stricken dumb,
Or hear the wild lament of some,
Strange fancies to my brain do come :

I seem to hear the sleepers say,
Calling, calling from far away,
"Oh, we are gone, this many a day.
Why watch beside the discarded clay ? "

Yet while the mourners think here lies
Their treasure, hid from sunlit skies
And from the glance of love-lit eyes—
A problem and a deep surmise—

I cannot break the watch I keep
Here in the silent shadow deep,
For love of those who still must weep
And think that here their loved ones sleep.

E.

CORRESPONDENCE

"WHY NOT RECONSTRUCTION IN THE T.S.?"

THE Editorial of the May number of *Theosophy in India* deals with the subject of Mr. Arundale's suggestions in the March number of THE THEOSOPHIST under the above title. The Editor of *Theosophy in India* says that the broad principle of the recognition of the Elder Brothers is "unobjectionable," but that "there is a confusion" as to the logical consequences which Mr. Arundale suggests might follow from the application of that principle. May I be permitted to put forward another point of view, and endeavour to explain what it seems to me that Mr. Arundale is "driving at"?

It is a very significant fact that, ever since the foundation of the Theosophical Society, though many beliefs which are now accepted by the vast majority of Theosophists were denied even by the leaders in the early days (as the doctrine of reincarnation was denied by Madame Blavatsky in *Isis Unveiled*), yet every leader of our movement has stood for the fact of the existence of the Elder Brethren. At the present time I believe it is a fact that an overwhelming majority of the members of the T.S. believe in the existence of the Masters, believe that but for Them the T.S. would never have come into existence at all, and realise that the T.S. as a movement in the outer world is in direct touch with Them. This being so, Mr. Arundale says: "We might then ask whether the T. S. should not begin to stand forth *more openly* (italics mine) as a channel between the Elder Brethren and Their younger comrades in the outer world" The T.S. is at present such a channel, as our President has clearly shown in her book *Theosophy and the Theosophical Society*, but this aspect of its peculiar position is not as a rule put forward very *openly*, and is not of course one that is officially recognised. If the T.S. were to "stand forth more openly," and therefore officially, as a channel between the Elder Brethren and the outer world, this would logically imply an obligatory belief in the existence of the Masters as a condition of membership, which would make a very radical change, involving, as it would, the exclusion of many theoretically possible members. At the present time we exclude people who do not believe in Brotherhood, but nowadays almost everybody *does* believe in Brotherhood, at least in theory. So what is our real position? Practically speaking, anyone can join the T.S.; and the only

reason why large numbers do not join is, in fact, because people have no interest in either the Society, its work, or its members, unless they believe in some of those teachings in which the majority of the present members believe.

What then would be the effect of making belief in the Masters an obligatory condition of membership? Would it really exclude anyone from privileges and advantages from which we have no right to exclude him? It seems to me that it would not. If a man becomes slightly interested in Theosophy, he may at the present time join the T.S., and he will then learn more about it through books and lectures, and through mixing with older members; and I suggest that *unless his study leads him sooner or later to belief in the Masters*, of whose existence he is told on the day that he joins, his membership of the Society is of very little real value, either to himself or to the Society.

The effect of the obligatory condition which is suggested, would be that an enquirer or prospective member would have to study a little longer before formally joining or deciding not to join, and I would suggest a degree of associate membership with no obligatory conditions save that of belief in Brotherhood and general sympathy with the Objects, for the express purpose of providing for such enquirers, who would be admitted to all ordinary lectures and study meetings and allowed free use of Lodge libraries. This would give full opportunity to anyone interested to get a good knowledge of Theosophy, and to come into touch with the Society and its members.

The question of the nomination of the President follows naturally from this. If the members of the T.S. officially recognised the movement as the channel between the Masters and the outer world, it would be only reasonable that their nomination for the Presidency, on the holder of which office so much of the policy and work of the Society depends, should also be recognised; and this would obviously involve the holding of that office for life, and the nomination of his successor by each President before his death, the old President being merely the voice-piece of the Masters in this respect.

The next point is that of the possibility and usefulness of the T.S. declaring "as a body in favour of a certain attitude or a specific action". Suppose, simply as an example, that, say ten years hence, the whole question of the ethics of vivisection were to come before the Parliament of Great Britain. One may imagine that as many as 97 per cent of the members of all the Sections of the Society within the British Empire, or of the whole T.S., might be strongly in favour of total prohibition of all vivisectional practices.

Supposing this were the case, would it be reasonable that, on account of a very small minority, the Society as such should stand "neutral" as to an important question, at a time when the weight of its pronounced opinion might have a very considerable effect? As Mr. Arundale himself said the other day, this would mean that "we should lag behind all the other advanced movements of the day" on account of our much-vaunted neutrality. The Editor of *Theosophy in*

India thinks that "to declare in favour of a certain attitude or a specific action" would bind the freedom of the individual conscience, and he asks: "Have we any right to say to anyone of them, 'Do this' or 'Do that'?" It seems to me that no question arises at all as to any attempt to control in any way the thoughts, or actions, or conscience of any individual member. Suppose, for example, that the T.S. declared against vivisection in general, and vaccination in particular. The T.S. might (purely hypothetically of course) pass a Resolution denouncing vivisection and deciding to do all in its power to influence public opinion against vaccination, including personal refusal. This would not prevent any individual member from having himself and his whole family vaccinated, or from doing all in *his* power to influence others to be vaccinated; so that this cannot be said to be a valid objection.

It seems to me that we should do well to consider Mr. Arundale's suggestions very thoroughly and earnestly, trying as far as possible to imagine or intuit what is the real will of the great Elder Brethren. For whether we choose to recognise it "officially" or not, the T.S. is not *our* T.S. but *Theirs*, and the one thing of importance is that Their will should, as far as possible, "be done on earth, as it is in heaven".

D. H. STEWARD

QUARTERLY LITERARY SUPPLEMENT

The Philosophy of Rabindranath Tagore, by S. Radhakrishnan.
(Macmillan & Co., London. Price 8s. 6d.)

A great deal has been written about Tagore and his work, but until the present volume appeared there was scarcely anything in permanent form which might represent to English readers the serious opinion of educated India on the subject. Now, however, in Professor Radhakrishnan's book Western readers may study the poet's thought and work as interpreted by an Indian. In his Preface the author remarks:

In interpreting the philosophy and message of Sir Rabindranath Tagore, we are interpreting the Indian ideal of philosophy, religion, and art, of which his work is the outcome and expression. We do not know whether it is Rabindranath's own heart or the heart of India that is beating here. In his work, India finds the lost word she was seeking. The familiar truths of Hindu philosophy . . . are here handled with such rare reverence and deep feeling that they seem to be almost new.

From these words it is quite evident on which side the writer will range himself, when later he observes that critics are divided as to whether Tagore should be considered a Vedāntin, or "an advocate of a theism more or less like, if not identical with, Christianity". "Rabindranath inclines to the former view," we are told, and the Professor himself sums the matter up by saying: "His writings are a commentary on the Upanishats by an individual of this generation on whom the present age has had its influence." In order to substantiate this verdict, the author marshals one by one the main points of Tagore's philosophy as it is revealed in his English works and translations into English, quoting also from the Upanishats and other ancient works, as well as from modern writers on India. Finally he concludes:

Rabindranath Tagore is representative of the humanist school. The impression that Rabindranath's views are different from those of Hindūism is due to the fact that Hinđūism is identified with a particular aspect of it—Saṅkara Vedānta, which, on account of historical accidents, turned out a world-negating doctrine. Rabindranath's religion is identical with the Ancient Wisdom of the Upanishats, the *Bhagavad-Gītā*, and the theistic systems of a later day.

Next comes up for analysis and discussion the subject of Rabindranath as a *poet*. Critics have said that his poetry cannot rank with the best, because it has in it too much of metaphysics and mysticism. Professor Radhakrishnan considers the criticism unjust, though he sees that there is something in Tagore's work which excuses and explains it—notably its form, in that the poet departs from the conventions in this matter; we understand, however, that this admission of unconventionality is only true of the English translations. As regards the question of the substance of the poems and the fact that it is from them largely that we get glimpses of Rabindranath's philosophy, our author says: "Though it is not the aim of poetry as a species of art to tell us of a philosophy, still it cannot fulfil its purpose unless it embodies a philosophic vision." He takes Rabindranath's own theory of poetics as the basis for his further discussion of the relation of the poet to the philosopher and the place of the former in human life.

Tagore's message to India is the subject of the fourth part of the book, and the volume closes with an attempt to define his message to the world. A number of subjects of present-day interest are here touched upon: education, the caste system, the possibility of the Hindū religion being able to withstand the onslaught of Western materialism, the relation of India's present to her past traditions, the difficulties in the way of India's regeneration and the means by which it may be accomplished, the main characteristics of Western civilisation as contrasted with the civilisation of the East, woman's position in the West, the great European war. On all these subjects—and many others too numerous to be mentioned here—Rabindranath has expressed his views, and Professor Radhakrishnan reports upon these views, as it were, making but few comments of his own, "keeping," as he says in his Preface, "literally close to his [Tagore's] writings while giving an inward account of them".

The book will appeal to a large public: students of Tagore's many works will have their impressions defined by it and find familiar passages arranged and ordered into a system, while those who are less well acquainted with the original writings themselves, will gain from the reading of Professor Radhakrishnan's work a well-proportioned and detailed picture of the great Poet-Philosopher of present-day India.

A Short History of Freethought, Ancient and Modern, by John M. Robertson, M.P. Third edition, revised and expanded. In two volumes. Issued for the Rationalist Press Association, Ltd. (Watts & Co., London. Price 10s.)

The appearance of a third edition of this well known work is evidence of the continued interest taken by the public in the free-thought movement, as well as of the high appreciation accorded to Mr. Robertson's treatment of the subject. In respect of detail and general completeness these two full volumes constitute a veritable encyclopædia—the epithet “short” is purely relative!—while there is a unity of purpose and mental attitude throughout the presentation of historical data which gathers up the numerous and diverse threads of narrative into a living and consistent whole. This mental attitude may be best expressed by the generally accepted term “rationalism,” a term which has by this time acquired a special meaning in its application to one of the most significant phases of the last century—the revolt against religious authority, following on the popularisation of scientific discovery. “Freethought,” therefore, is evidently estimated by the author chiefly in relation to that variety of the evolutionary impulse which found its latest expression in the modern rationalistic school; and the purpose of his history is to trace the sequential outworkings of this impulse in all countries and from the earliest times recorded. In the pursuit of this aim Mr. Robertson dwells not so much on the actual views or doctrines promulgated by the free-thinkers of the past, as on their personalities and careers, the circumstances surrounding them, and the effects that they produced in the struggle against religious tyranny and persecution. Accordingly, while indispensable as a book of reference, the work makes its strongest appeal through its psychological interest—to use the word in the less limited sense of character study.

Hence its value to Theosophical students; though few will share the writer's obvious bitterness towards religious authority, and fewer still his implied repudiation of the superphysical, most of us will, or at least should, regard the freethinker as first a pioneer and afterwards, sometimes, a materialist. In short, we can entirely endorse the rationalist's exposure of sham, greed and cruelty practised in the name of religion, without prejudice against the occult basis of many religious teachings and observances, and in full sympathy with genuine religious experience, even though apparently irrational. For this reason we are glad that the freethinkers memorialised in this history are not limited to heretics of the strictly rationalist type of mind, but include some of the most imaginative philosophers and idealists, for

it is among this class of heretics that we are accustomed to look for the hand of the occultist. For example, the picture given of Giordano Bruno is one which even a Theosophist could scarcely wish to improve on; in fact we cannot do better than quote the verdict with which the writer concludes this little biography.

Alike in the details of his propaganda and in the temper of his utterance, Bruno expresses from first to last the spirit of freethought and free speech. *Libertas philo sophica* is the breath of his nostrils, and by his life and his death alike he upholds the ideal for men as no other before him did. The wariness of Rabelais and the non-committal scepticism of Montaigne are alike alien to him; he is too lacking in reticence, too explosive, to give due heed even to the common-sense amenities of life, much more to hedge his meaning with safeguarding qualifications. And it was doubtless as much by the contagion of his mood as by his lore that he impressed men.

Then comes a charming touch of human nature :

His case, indeed, serves to remind us that at certain junctures it is only the unbalanced types that aid humanity's advance. The perfectly prudent and self-sufficing man does not achieve revolutions, does not revolt against tyrannies; he wisely adapts himself and subsists, letting the evil prevail as it may. It is the more impatient and unreticent, the eager and hot brained—in a word, the faulty—who clash with oppression and break a way for quieter spirits through the hedges of enthroned authority. The serenely contemplative spirit is rather a possessor than a possessor for his fellows; he may inform and enlighten, but he is not in himself a countering or inspiring force. A Shelley avails more than a Goethe against tyrannous power. And it may be that the battling enthusiast in his own way wins liberation for himself from "fear of fortune and death," as he wins for others liberty of action. Even such a liberator, bearing other men's griefs and taking stripes that they might be kept whole, was Bruno.

We must, however, confess to some sense of disappointment at the comparatively scant reference made to freethought in Ancient India, though perhaps it is too much to expect to find, in so general a survey, information which until recently was the result of specialised study. None the less such a lack of proportion remains as a distinct flaw in an otherwise up-to-date record; the freethought movement represented by Buddhism, for instance, to say nothing of the freedom resulting in the Hinḍū schools of philosophy, could have been cited to far greater effect than as mainly an "atheistic" reaction from Brāhmanism. Happily such deficiencies—from the Eastern point of view—are amply covered by the conscientious labour which has collected and arranged so much valuable material: so we lay the volumes down with a sense of solid satisfaction.

W. D. S. B.

Poems Written During the Great War, 1914-1918, An Anthology edited by Bertram Lloyd. (George Allen & Unwin, Ltd., London. Price 2s. 6d.)

In the Preface to this little collection of poems the editor tells us that the common point of agreement between the various contributors is best described as "hatred of the cant and idealisation and false glamour wherewith the conception of war is still thickly overlaid in the minds of numbers of otherwise reasonable people". That hatred is certainly conspicuous in most of these poems, and whatever the writers think as to the necessity of war—the editor informs us that they represent many phases of opinion, some being "believers in this war and no other," some thinking that other wars have been justified but not this one, and some having "no faith at all in any war"—they have all evidently made up their minds to speak out as to how the conditions brought about by war impress those who have experienced its grim reality at the front. It may be inevitable that we should fight, they seem to say, but let us at least face the facts and not pretend that war is anything but

"Heaven and hell by man's mad deed reversed,
Accurst hailed blessed, blessed hailed accurst."

Those who share with the authors of these poems the belief that "The glamour from the sword has gone," will be glad that the little anthology has evidently been well received by the public, since within six months of its publication it was reprinted.

A. DE L.

The Book of the Cave: Gaurisankarguha, by Sri Ananda Acharya. Being the authentic account of a pilgrimage to the Gaurisankar Cave, narrated by the late Professor Truedream of the University of Sighbridge to his friends, the Right Honourable Lord Reason of Fancydale, now in voluntary exile, and the Keeper of the Soham Garden, and made known to the world according to Professor Truedream's last Will and Testament. (Macmillan & Co., Ltd., London. Price 5s.)

This is a symbolical drama, strikingly presenting phases of Eastern thought and speculation—some of the passages in it are indicative of a wide imagination and vision—such as the stanzas dealing with the appearance of "Humanity" in the Hall of Wisdom.

I come. Ye ask, "Who art thou?" Gods have not named me. I call myself "Humanity".

I dwell on land and in the seas; I sweep through the air and the ether. . .

I am ferocity in the beast of prey; I am compassion in the heart of the mother. . .

Out of my dreams of Heaven I create this earth;

I wax strong and wage war to please Death ;
 I laugh at Death and hurl him into the flaming furnace of hell—and this I do to
 please my children.
 I enter the portals of Life with strong crying—and with a sigh
 I bid farewell to Life.
 I am—what ye fear to think of me ; I will be —what ye love to dream of me .
 I am the most erring of the High Mother's children, but one sure instinct I
 possess—I stand erect the moment I fall, and by the aid of the very obstacle that caused
 my fall do I rise again.

Enough has been quoted to show the deep occult meanings underlying the words of the poem, and also the great charm of the verse.

To those interested in metaphysical turns of thought, in the Ancient Wisdom of the East, the volume will prove fascinating and thought-provoking, and may be cordially recommended.

G. L. K.

Lectures on the Incarnation of God, by E. L. Strong, M.A.
 (Longmans, Green & Co., London. Price 5s.)

This book contains a set of lectures given by the Rev. E. L. Strong to the Oxford Mission Sisters at Barisal, Bengal. At the request of the Sisters, who found them very useful to themselves and to their friends, they have been published in the informal manner in which they were delivered. They are intended to make their appeal to those whose allegiance is given rather to the Church than to its Founder, as can be gathered from the following sentence from the author's preface :

I have submitted the lectures to him [his Superior], who, though he may not agree with all their statements, is satisfied that they do not contain anything which is contrary to the teaching of the Catholic Church. If it were afterwards found that they do, I should at once desire to withdraw it.

The book is written in a spirit and style which one naturally expects from an Oxford man, and with that quality of breadth which one is accustomed to associate with the Oxford Mission Fathers in India. Those who are prepared to "withdraw," as he is, any conclusion or opinion at the bidding of the Church, will surely find the book useful, for, within those limits, it will insensibly teach them much of their own Faith ; but for those whose allegiance is rather given to the Christ, both within and without, these limits will prove fetters, and they will constantly find themselves appealing to the "wideness of God's mercy" and to the love of God, "broader than the measures of man's mind" ; and will feel once more their greater unity with the Christian mystics who were able to transcend the limits of the "letter" of their religion and reach the spirit "immutable and grand".

A. L. H.

Race Regeneration, by E. J. Smith. (P. S. King & Sons, Ltd., London. Price 7s. 6d.)

"It is probably no exaggeration," says the author of this volume in one of the introductory chapters, "to say that the decline in the birth-rate which has taken place in England and France during the last forty years, together with the neglect of child life, are responsible for the war." And again: "Unless we recognise the duty of filling the cots as being no less vital and patriotic than that of manning the trenches, we shall convert a glorious victory into an ultimate and self-imposed defeat." England, he proceeds, is unconsciously becoming an old and dying community, and he points out that one of the great problems of reconstruction is that which arises from the facts which show us that, if pre-war conditions with regard to child-welfare are allowed to continue, the results will be disastrous to the country.

How then is race-suicide to be prevented? Mr. Smith has various suggestions to offer. As chairman of the Health Committee of the Bradford Corporation, he takes many of his facts from Bradford, where he has been working to find a solution for these problems. It is from working-class families that the race is chiefly recruited, and hence it is among these that the most important work of the immediate future must be done. Our author takes us into the houses of these people and describes to us their wretched lives, illustrating what he tells us by numerous full-page photographs. He then proceeds to explain the schemes by which Bradford hopes to improve the condition of her people and make it possible for them to adopt a higher standard of life, but a detailed consideration of these would carry us too far afield. A plan for post-war housing has been elaborated; and this he discusses, quite frankly admitting the difficulties which will have to be encountered in its practical working out. Ever since 1912, a group of interrelated institutions has been growing and developing in Bradford, by means of which the health of the children and mothers is being cared for. These institutions embody that "patient, plodding, persevering spade-work among the poor" which, we are told, is so much more important just now than organisation and machinery. Their workings are described in some detail, and again a profusion of photographs illustrate the text. Mr. Smith is very much convinced of the value of the work that is being done under the Bradford scheme, and his enthusiastic yet open-minded account of methods, future possibilities and results should help and inspire others to take up the task of reconstruction along the lines he sketches.

A. DE L.

"I Heard a Voice," or the Great Exploration, by A King's Counsel. (Kegan Paul, Trench, Trubner & Co., London Price 6s.)

The "Great Exploration" in the spirit-world is somewhat amusing, in that one finds there an exact replica of the earth-life of a devout Christian. One of the spirit messages says:

I must go now, dears . . . There is a great Intercessory Service in our Church among those who sympathise with the Allies. They are sending down a messenger from the higher planes to take the message right up to the Father. God help the Rumanians: God help us all!

The spirits encourage the publication of "the Book of Messages from the jaws of Death and the gates of the Other World," as they call this book, and they throng round the two girl mediums to give them glimpses of the life on the other side of death. The distressing part is that when the message is growing interesting they make their exit, with: "For the nonce, dear ones, we must part. God bless you all." On the whole the spirit-life here described is a bright and happy life; the sins of earth sit lightly on the spirits—even the wicked—and after their purgation there is peace, climbing along that White Road that leads to God.

M. C. V. G.

Self-Training, by H. Ernest Hunt. (William Rider & Son, Ltd., London. Price 4s 6d.)

So many books have been written on character-building, thought-control and kindred subjects, that it seems hopeless to add to them without merely repeating what has already been said. As a matter of fact the advice given in *Self-Training* by Mr. Hunt sounds familiar, and yet, as one reads page after page, one's interest gets stimulated to an increasing degree, and one comes to the end of the book with the distinct impression that one has profited by reading it and that it has been written to a good purpose. This is due to the healthy, positive tone, intended to encourage the average reader in need of a mental stimulant. The author's attitude may be seen from the following passage on page 31:

The folly of the "Don't" method of teaching is self-evident; to work in negatives instead of positives is to lower the value of the teaching wellnigh to zero, and sometimes below it. "Thou shalt not," even though it possesses the weight of authority attaching to the Ten Commandments, is not as effective from a suggestion point of view as "Thou shalt". "Be a man" is much more constructive advice and possesses far greater value than "Don't be a fool" "Be brave" stimulates bravery, and conveys no shade of meaning save that of courage; on the other hand, "Don't be frightened," which is the same sentiment expressed negatively, at once suggests the idea of fright.

Auto-suggestion along positive lines is the key-note of the instructions, which are worked out very clearly and simply in twelve chapters, among the subjects of which are : Mind at Work, Suggestion, Memory, Will and Imagination, the Machinery of Nerves, etc.

Page after page is full of clear explanations and of sound, common-sense advice, which, if carried out, will strengthen the will-power and stimulate all that is good in us, while at the same time our weaknesses will tend to die from starvation. The author's conviction is catching. It rests on a firm spiritual basis, regarding men not merely as mortal bodies, but as immortal spirits, manifesting, possibly, through an endless chain of lives, for "it is only when we can regard death as an incident in life, instead of as the end of life, that we begin to get a sufficiently detached view to keep the perspective right".

This is certainly one of the best manuals of "Self-Training" we have come across ; a book well worth the buying, and better still the following out of its instructions.

A. S.

President Wilson, the Modern Apostle of Freedom. (Ganesh & Co., Madras. Price Re. 1.)

This little volume is graced by a Foreword written by Dr. Subramanya Aiyar—another Apostle of Freedom!—who quotes the President as almost the sole instance of a thinker and ruler who has the courage of his convictions and the determination to put them into practice, irrespective of the question whether the peoples concerned are inhabitants of the East or West. An Introduction follows, by Mr. K. Vyasa Row, giving a brief but instructive account of Dr. Wilson's career, and the causes which ultimately compelled this lover of Peace to plunge his country into the World War. It is an informed, well-balanced sketch, and in conjunction with the series of speeches by President Wilson which compose the remainder of the book, forms extremely interesting reading at a time when its subject is so prominent a figure in world politics—the proposer of the "League of Nations" at the great Peace Conference.

K.

BOOK NOTICES

The Significance of the War, by L. W. Rogers. (Theosophical Book Concern, Los Angeles. Price 15c.) A lecture on war in general and the World War in particular. This is a thoughtful attempt to show that the War was the culmination of the long struggle between democracy and autocracy; and that it must result in the complete freedom of the individual as expressed in the republican form of government. *Psychic Science and Barbaric Legislation*, by Ellis T. Powell, LL.B., D.Sc. (Spiritualists' National Union, Ltd., Halifax, England. Price 2d.), deals with the legislation relative to Spiritualism, from its first enactment in the sixteenth century, down to our own times; and shows the urgent need that laws relating to psychism in any form should be drawn up by those who have real knowledge of the subject, and not by the ordinary legislators. *The Rose of Dawn*, by Kate Chadwick. (B. H. Blackwell, Oxford. Price 1s.) A Mystical Meditation. In the form of a drama in five scenes is shown the salvation of the soul from the sin and pleasure in which it was steeped. The battle between the angel and Satan is fierce, but results in the final complete union of the soul with God. It is a mystical and poetical little book, cast in Christian form, and will find many admirers. *God, Nature and Human Freedom*, by G. K. Hibbert, M.A., B.D. One of the "Foundation Series" of Tracts. (The Society of Friends. Price 2d.) An interesting pamphlet, giving the broader views of modern Christianity relating to the Godhead, the natural order, the moral order, and the Freedom of Man and its limitations. *Brotherhood and Religion*, by W. Sutherland. (T. P. H., London. Price 2d.) A plea for the abolition of sectarian feeling and the acceptance of the truth that Brotherhood is essential in religious life and especially in the Christian religious life. *Concerning Airmen on the Superphysical Plane*, by J. E. Stilwell-Taylor. (T. P. H., London. Price 6d.) Gives an account of the experience of a bereaved father in his effort to communicate with a son who had died in an aviation accident during the War, in Egypt, and the success he met with; thus contributing another fragment of evidence of the reality of the superphysical plane. *Lord Kṛṣṇa's Message*, by Lala Kannoomal, M. A. (Damodar Printing Works, Agra. Price As. 4.) A simple exposition of the teachings of the *Bhagavad-Gītā*.

THE THEOSOPHIST

ON THE WATCH-TOWER

IN her letter from London, dated June 17th, Mrs. Besant, after speaking of her work for India, says:

At 8 o'clock [on June 14th] there was a crowded meeting of the Order of the Star in the Æolian Hall at which I gave an address, presided over by Mr. J. Krishnamurti. On the 15th, Sunday, a private Theosophical meeting was held, and then our family motored down to Wimbledon, where Miss Bright lives and there is quite a Theosophical colony. I was glad to meet again at Lady De la Warr's, Lady Brassey, who is much interested in the Woman's Movement in India, and as her son-in-law is Governor of Madras and was Governor of Bombay, she is naturally also interested in Indian policy. It may be remembered that her late husband took the chair for me at a meeting on behalf of Indian freedom at the Queen's Hall, in June, 1914. Mr. Telang distinguished himself at lawn tennis and was much applauded.

Yesterday I called on an old reformer and fellow-worker in the eighties, whose name may be remembered by some old political Indians—Herbert Burrows. He has had a slight stroke of paralysis, but is getting better. He was a Labour and Socialist worker of the most earnest and self-sacrificing type, and many a tramp had he and I at night, through all weathers, to help match-girls, 'bus men, dockers, in their struggles after a decent living.

* * *

The magnificent meeting held in the Albert Hall, London, last month, to welcome the establishment of the League of Nations, in which our President took part, is a clear sign of the almost universal eagerness throughout Great Britain for

concord and amity among the Nations of the world. Lord Grey, who presided, unconsciously made an eloquent plea for the Theosophical spirit in the following utterance:

If we fought for an ideal during the war, cannot we work for the ideal after the war? The war is admittedly without any parallel in human history. What decides whether an ideal is practical or not is men's hearts and men's feelings. If you go ahead of their feelings no doubt you get into a region that is impracticable. But is it too much to hope that the awful suffering, the terrible experiences, of this war have taught mankind such a lesson, have so worked upon men's hearts and feelings, that some things which were not possible before the war should become possible after the war? That is our hope; and the choice, after all, as to whether you have a League of Nations, or whether you let things go on in the old rut which they were in before the war, is not merely a choice between what is desirable and what is undesirable—it is the choice between life and death for the world. A future war, with all the inventions of modern science, would be vastly more terrible than this war has been. Science is inventing from day to day; it is placing ever greater forces of Nature under human control. Unless there be with the increase of power in men an increase also of moral strength, the very increase of power which they acquire will work to their destruction. . . .

What we want is an organisation like the League of Nations which shall enable the people who have fought to *prevent* war, who wish that disputes in future shall be settled *without* war—an organisation which shall make that wish and determination of the peoples effective. But to overcome the old tendencies to disputes between nations, the peoples of the nations must be greater than the mean and small forces which are at work to keep them apart. Our people and the people who have been comrades with us in war have been great in war; they must be great in peace as well. It is an old saying that it is easier to be great in adversity than to be great in success. We have been great in adversity; we must be great also in victory. We have been great in war; we must be great in peace.

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Lord Robert Cecil and the Archbishop of Canterbury still further emphasised this plea in words most eloquent. Both, being Churchmen, very naturally regard the League of Nations as a pioneer towards the influx of a truer Christian spirit throughout the world. Theosophists may interpret their views less narrowly, but indeed is it the truly religious spirit, the spirit of brotherhood, for which the League of Nations must stand. And in course of time, even Statesmen

and Churchmen will recognise the Theosophical spirit as brooding over and harmonising the various and many aspects of the One Great Truth. Said Lord Robert Cecil:

The spirit of the League, the substitution of co-operation for competition in international affairs, the establishment of the doctrine that aggressive war is a crime against humanity, the enforcement of the doctrine that there shall be no annexations by conquest, the central idea that the prosperity of each nation is essential to the prosperity of all—these are the things for which we are struggling, these are the conceptions which every lover of humanity and every believer in Christianity must have at heart. For so great a cause as that we seek not adherents only, but Crusaders—Crusaders for an ideal not less high and not less holy than any which has ever moved man in the history of the world.

And the Archbishop of Canterbury added:

What they asked for, what they advocated, was what was taught quite definitely 1,900 years ago. Everywhere out of the whirlpool of confusion just now, they heard appeals, they were conscious of a yearning for a new order of things among them—a new order, social, industrial, political, national, and international. There was a yearning for a new spirit and a new faith. If they made that spirit and hope and trust in a larger sense sure, then the outside system, the League and its machinery, would form itself and grow stronger, as the husk formed itself about the kernel.

Surely is he right in declaring that “a new spirit and a new faith” are urgently needed. It is to vitalise a new spirit and a new trust in all religions in the heart of every human being, that the Theosophical Society exists. Our movement anticipated forty-four years ago the pressing needs the great World-War would disclose to mankind. The world yearns for brotherhood. The Theosophical Society has championed the cause of brotherhood for almost half a century, and we make bold to say that the heart of the League of Nations will be found to be in the Theosophical movement which has grown up round the Theosophical Society.

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Mrs. Besant's doings in England being mainly political, it is not possible in “The Watch-Tower” to chronicle the

innumerable reports received from English Press Cutting Agencies of her varied activities. But it is quite clear that her presence in Great Britain is intensifying all over the country an interest in Theosophy which the War had already aroused. The following paragraph has been going the round of the papers, and we, who know our President, are not astonished at the programme :

One of the most interesting personalities in London at the present moment is Mrs. Annie Besant, who has just returned to England after five years' absence in India. They have been five years of extraordinary activity, even for Mrs. Besant, but she is remarkably well, and although she reached London only on Friday night, she has already addressed half a dozen meetings, and I understand she has mapped out for herself a programme of public work which would try most people of fewer years.

Here is another, with considerable distortions of fact :

I believe there is to be a resumption of the Queen's Hall lectures on Theosophy, which have been suspended since 1914. The Theosophical Society has not escaped the disintegrating effect which the war has had on most international bodies, but, as a matter of fact, it encountered its German problem before Europe did. The German Section of the Society under Dr. Steiner quarrelled with the others on some more or less occult questions, mixed up with questions of government. Mrs. Besant, who is rather summary in her methods, excommunicated them all, I believe, and professed herself more prepared than most people for German perfidy when the full revelation of it came in 1914.

We need not again go over the old German ground, but it is worth while assuring the writer of this paragraph that the War, far from disintegrating the Society, has left it more united than ever it has been before. True, the "enemy" Sections for the time dropped out. But all the other Sections have rallied round their President's leadership in a most remarkable manner—showing that the First Object of the Society is very real to all, both in meaning and in practice.

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The advent of wireless telephony, on the top of wireless telegraphy, opens out immense possibilities, which in a

recent article, Sir Oliver Lodge attempts to indicate. He says :

That human speech can be translated into the fluctuations of an electric current so as to be transmissible by a wire, was essentially marvellous, though it is a marvel to which by everyday use we have grown thoroughly accustomed. But that human speech can be transmuted from sound waves into ether waves, which are capable of travelling enormous distances, and can then be re-translated into sound waves, with all their distinguishing features accurately preserved and reproduced, is still more marvellous.

The miracle is accomplished by the

extraordinary mobility and tractability of the little electric units or electrons which are given off by matter under certain conditions in great numbers, which fly with incredible speed, approaching the speed of light, and which in a sufficiently high vacuum are beautifully amenable to control.

But the most interesting feature of his article is the passage hinting at the work wireless telephony may be able to do in the future :

What the ultimate outcome of this power of long-distance telephony may be, I will not attempt to prophesy.

The ether waves, once generated, are quite independent of matter. Matter is employed at the sending and at the receiving end, but in all the space between, the efficient and necessary transmitting medium is vacuum, ether, the space between the worlds.

I do not wonder that Mr. Marconi, in his enthusiasm at the power of speech-transmission which is thus coming into being, speaks of possible communication with other planets. Every one, including himself, must foresee immense difficulties about that—and for myself, I venture to anticipate that science will recognise a simpler and more direct mode of interchange of thoughts and ideas, though perhaps not with dwellers, if there be any, in other planets—before a physical process of transmission from world to world, in the complicated code called language, is feasible.

Nearer and nearer do scientists thus come to the great truths enunciated by Theosophy and by our Theosophical leaders—spurned and laughed at as both are, until conventional and orthodox ignorance becomes dispelled.

Residents of Adyar will read the following account of the doings of an "Arts League of Service" with particular pleasure, inasmuch as Miss Eleanor Elder is closely associated with those responsible for the movement :

One of the most interesting incidents of the recent tour of the *Arts League of Service* through the villages of Sussex occurred at a performance at Burgess Hill, at which the audience included the children from the neighbouring Deaf and Dumb Schools. The children were among the most delighted members of the audience, but the curious thing was that, when the performance was over, they insisted on taking off their stockings and trying some of the dances in the same fashion as the dancers. I am pleased to hear that the League had a very successful tour of the villages, at least so far as appreciation went, but help is needed to carry on the work. Broadly stated, the object of the League is to bring the Arts into everyday life, and this is attempted by means of theatrical representations, songs, and dances given by a small band of enthusiasts, including members of the companies of Sir Frank Benson, Miss Margaret Morris, and Miss Irene Vanbrugh, as well as of the Glasgow Repertory Company, which has done some good work for the Stage in the North.

Such a League is clearly one of the signs of the coming times, for there can be no more important work than that of bringing grace and beauty into the all-too-dull daily lives of the vast majority of the people of every Nation in the world. The connection of the Theosophical Society with such a movement is most gratifying, and the Arts League of Service, with Mr. H. Baillie-Weaver, General Secretary of the Theosophical Society for England and Wales, as the Chairman of its Executive Committee, should do much valuable work in bringing the ideal nearer to the real.

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Sir Arthur Conan Doyle, as our readers are doubtless aware, has recently been engaged in a spiritualistic revival which has largely been stimulated by the proximity to death the War has brought almost every individual in the belligerent Nations.* His published records of spiritualistic events have naturally brought upon him the ridicule of a considerable

number of people, and *The Daily Mail*, it almost goes without saying, has been foremost in the many denunciations of Sir Arthur Conan Doyle's credulity. Nothing daunted, however, he has even gone further afield, and is giving expression to views with regard to the Christ which will be regarded, to say the least, as startling. For example, he declares that the Christ

among His other great powers, had psychical powers developed as no one had ever had them; and His miracles were an exercise of the forces which He had in a higher degree than anyone else. He chose his Apostles because of their psychic qualities; and whenever He had His greatest things to do, He chose three of the disciples to be with Him. These three were called together, either at the Transfiguration, or when He raised up Jairus's daughter, or when He wished to do a great psychic phenomenon, otherwise called a miracle. Hence, when Christ died, the phenomena of miracles did not cease, for He left behind Him this magnificent circle.

While Sir Arthur does not yet realise that the powers of the Christ were far more than merely psychic, his novel point of view will probably help many people to gain a more accurate appreciation of the Christ-nature than they at present possess.



The following passage, from *Man · Whence, How and Whither*, written by Bishop Leadbeater, seems to us singularly appropriate at the present moment, especially in the work in which all Theosophists who have the opportunity should engage, of promoting the usefulness and harmonising influences of the League of Nations:

One thing that can be done here and now to prepare for the glorious development of the future is the earnest promotion . . . of a better understanding between the different nations and castes and creeds. In that every one of us can help, limited though our powers may be, for every one of us can try to understand and appreciate the qualities of nations other than our own: every one of us, when he hears some foolish or prejudiced remark made against men of another nation, can take the opportunity of putting forward the other side of the question—of recommending to notice their good qualities rather than their failings. Every one of us can take the opportunity of acting in an especially kindly manner towards any foreigner with whom

he happens to come into contact, and feeling the great truth that when a stranger visits our country all of us stand temporarily to him in the position of hosts. If it comes in our way to go abroad—and none to whom such an opportunity is possible should neglect it—we must remember that we are for the moment representatives of our country to those whom we happen to meet, and that we owe it to that country to endeavour to give the best possible impression of kindness and readiness to appreciate all the manifold beauties that will open before us, while at the same time we pass over or make the best of any points which strike us as deficiencies.

No propaganda could be more Theosophical than that suggested in the passage we have quoted, and Theosophists visiting lately belligerent countries would do well to take a copy of it with them, so that they may remind themselves by its daily reading of the very special duty they—as Theosophists—owe to the world of being messengers of Brotherhood wherever they go.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

THE Theosophical Society as such, is by its Constitution barred from taking part in politics. But the politics so barred are the current particular politics of any particular country. So far as political science and art, in the general sense, are concerned, it seems to be one of the very first duties of that Society to concern itself most anxiously and most actively with them ; to endeavour with might and main to uplift them to a higher level, by spiritualising them, by permeating them with the light of the essential laws and facts of human nature, as made clear by Theosophy or Brahma-vidyā ; for so only can the primary object of the T.S., the Universal Brotherhood of Humanity, be efficiently promoted. This duty is, at the present juncture, the most urgent.

(a) A SURVEY OF THE RECENT PAST AND OF THE
PRESENT DISEASED CONDITION OF THE HUMAN WORLD

At the close of the fiftieth century of the Age of Kali-yuga, the Age of Discord, of struggle for existence, of competition and individualism and egoism, according to the Samskr̥t calendar ; the close of the twenty-fifth century after the Buddha ; the nineteenth after the Christ ; the thirteenth after the Prophet ; we find the land-surface of the earth divided into two main masses, one of which is subdivided into the North and South Americas, and the other into Asia, Europe and Africa, with the continental island of Australia as an appendix. In the English phrase of the day, these stretches of land may be described broadly as "tongues" extending into the ocean from the North Pole. The older Samskr̥t description, two-sided as usual, including the psychical as well as the physical aspects, is that the varsha-s or continents "spread out on the surface of the waters like lotus-petals" (irregularly shaped and placed) ; that this "lotus" is stemmed from and rooted in the *nābhi*, the "solar plexus" of Universal Mind, the "Great Oversoul," symbolised as Vishṇu-Nārāyaṇa, the Sun, by Nature herself ; and that it serves as the "seat" and the habitat of souls of various degrees, possessed of latent, dormant, incipient, or developed intelligence, egoism and imaginative will, symbolised in their totality as Brahmā.

महानात्मा मतिविष्णुर्जिष्णुः शंभुश्च वीर्यवान् ।

बुद्धिः प्रज्ञोपलब्धिश्च तथा रव्यातिर्धृतिः स्मृतिः ।

पर्यायवाचकैः शब्दैर्महानात्मा विभाव्यते ॥ *Anugīta*, Ch. XXVI.

मानसस्येह या मूर्तिर्ब्रह्मत्वं समुमापगता ।

तस्यासनविधानार्थं पृथिवी पद्ममुच्यते ॥

तस्मात्पद्मात् समभवद् ब्रह्मा वेदमयो निधिः ।

अहंकार इति रव्यातः सर्वभूतात्मभूतकृत् ॥ *Mahābhārata*, Shānti, Ch. 180.

These "lotus-petals" are inhabited by various human races. Speaking very generally, in terms of the most obvious characteristic of colour, Europe is inhabited by the white races, America contains the remnants of the red, Asia gives shelter to the brown-yellow, and Africa is the home of the black. The Samskr̥t words are (a) shveta, gaura, or siṭa, (b) rakṭa or lohita, (c) piṭa, and (d) kṛṣṇa or a-siṭa.

ब्राह्मणानां सितो वर्णः क्षत्रियाणां तु लोहितः ।

वैश्यानां पीतकश्चैव शूद्राणामसितस्तथा ॥ *Ibid.*, Ch. 186.

In terms of ethnological types, again speaking very broadly, Europe is the home of the Caucasian races, Asia of the Mongolian, America of the indigenous American (or Red Indian) and Africa of the Negro.

In terms of Religion, Europe and America are Christian ; Asia is Hindū, Buddhist, Muslim ; Africa is Animist.

In terms of the main types of culture and civilisation, Europe and America are mechanico-industrial and aggressive, governed and guided by vigorous and growing material science and the spirit of individualism and nationalism plus materialism, ever ambitiously devising new means of controlling nature, with flesh-meats and alcoholic drinks as characteristic food for the physiological basis of the civilisation, and regarding the sex-relation more and more as civic and contractual rather than spiritual and sacramental. Asia is pastoral-agricultural and peaceful (now indolent and somnolent), originally fostering, and in turn fostered by, spiritual science and poetical communion with and worship of nature, and inspired by the spirit of familism and humanism and religious aspiration (latterly, largely degenerated into mystification, priestcraft, superstition, formalism and caste and creed squabbles, in India at least), with grains and milk as characteristic food, and holding marriage to be sacramental rather than contractual. Finally Africa is barbaric or savage.

In terms of political organisation, the white races dominate the others, with the exception of the Japanese and the Chinese. The States, at the close of the nineteenth century after Christ, are the great Christian Republics of the United States of America, of France, the noteworthy one of Switzerland in Europe, some minor ones (not so much in respect of land-area as of "economic prosperity" and "national greatness" and social life-development) in South America, and the negro Republic of Liberia in Africa; the Christian British Empire, vast, extending into all the continents, with limited Monarchy and Parliaments, tending to Democracy, so far as the white-coloured population of Great Britain and the Colonies is concerned, and Bureaucratic in respect of the "Dependency" of Hindū-Muslim India with its other-coloured races; the powerful Christian Empires of Germany and of Austro-Hungary in Europe, and the immense Empire of Russia in Europe and Asia, with autocratic, aristocratic and bureaucratic Monarchies of different degrees of constitutionalism; the Christian Kingdoms of Italy and Spain in Europe, and many other minor Kingdoms; the Musalmān Turkish Empire with territories in Europe and Asia; various other minor Muslim powers in Asia and Africa; the great Buddhist Empires of Japan and China with Monarchies limited in various ways in theory or practice, some minor Buddhist Powers, and one outstandingly Theocratic Government in Tibet, in Asia; practically no independent Hindū State, with perhaps the solitary exception of Nepal, all the other Hindū States being feudatory or tributary to the British Empire; while all the animist areas and populations of Africa are divided up into colonies, or protectorates, or dependencies, or spheres of influence, between the white nations.

In specific detail we find a great intermixture. All features and characteristics are to be found everywhere. The progress of material science in Europe has brought all parts

of the earth into communication with each other, with remarkable consequences. America, originally the home of the red races, is now practically all inhabited by the white races, with a small amount of the black and the red and the mixed. India, particularly, includes samples of all kinds of natural scenery and physiographical and geographical features, as well as of races of all colours and types, and of all the religions and cultures. And while schools and groups of spiritually minded idealists are growing up again in Europe and America, the cult of worldly success and material prosperity and "glory" is taking strong hold of some Eastern peoples under the dominant influence of the West.

Such then do we find to be the state of the human world, racially, territorially, culturally, religiously and politically, five thousand years after the commencement of the Kali era. The ancient Samskr̥t records say that just about that time the Great War of the *Mahābhārata* was fought on the plains of Kurukshetra near Delhi in India, in which eighteen akshauhīnis, or about four millions of warriors, slew each other outright, having gathered together from the most distant parts of the earth, as allies of the two main foes, the Pāṇdavas and the Kauravas, related to each other as first cousins.

In the early years of the fifty-first century of the age of Kali, or the twentieth of the Christian, great changes, upheavals and re-settlements, in fundamental ideas and outlooks upon life and in political arrangements, have taken and are taking place.

Japan has changed miraculously, within four or five decades, by means of a tremendous reserve of the capacity for and the power of self-sacrifice and national organisation, hidden away in the heart of the oversoul of the people, from a typical mediæval kingdom, misgoverned by soldiers and priests, into a Constitutional Monarchy of the first rank, up to date in material science and its applications to the uses of

peace and war, inflicting defeats on leviathan China and more gigantic and powerful Russia, and as aggressive and ambitious as any of the European nations. China has changed herself from a millennia-old Empire into a Republic, with a minimum of bloodshed, but is as yet in an unstable and unsettled condition. India remains a Dependency, striving and failing and striving again to heal herself of the deep hurts caused by internal disputes of many forms, principally creedal and caste-ly, and crying to the powers-that-be for some measure of Self-Government and self-respect.

Europe has overshot its mark of scientific progress and, driven by excess of competition and lust of power and greed and envy, has flung herself into an internecine war in which the principal combatants have been Germany, Austria, Bulgaria and Turkey on the one side, and France, the British Empire, Russia, Italy, the United States of America, Japan, and various other smaller Powers on the other, including practically all the countries and peoples of the earth, directly or indirectly; the war has been carried on by land, sea and air. Nearly eight millions of men are reported to have been killed outright in this tremendous war, in the course of four years and a quarter, from August, 1914, to November, A.D. 1918, and as many more, at least, seriously mangled and mutilated and disabled for life. But this is not the worst. If Europe, with her population of nearly four hundred millions, lost eight millions to Death in the game of *War* in four years and a quarter, India, with her population of three hundred millions, lost at least six millions, even by official statistics, to the same great Opponent, in the game of *Pestilence*, in four months and a quarter, in the last half of A.D. 1918, over and above her large contribution—not specified yet—to the death-roll of the war. But the ravages of Death are repaired before very long by the constructive energies of Life, if they are not

accompanied by what is worse than themselves. The worse in the case of this war is that, by the calculations of the experts, nearly forty thousand million pounds' worth of science-guided human labour, and that labour's products, have been worse than wasted, have been terribly misused for the slaughter and mutilation of human beings and the ruin of homes—in *such a manner* that, if capitalism subserved by bureaucracy has its way (of which there is great danger), whole nations and races and vast populations of workmen will be reduced to economic serfdom and political slavery for generations to come, in order to pay off, as it is described, the enormous national debts with interest.

Such has been the "practicality" of the great statesmen—the greatest statesmen of the greatest nations living on this speck of dust whirling playfully in space! They thought they were the world-movers, to whom nations were as shuttlecocks; and ever they prided themselves on their worship of the "practical," and ever they disdained the "idealism" and the "Utopianism" of such dreamers as the Christs and the Buddhas!

But may it not be said that at least the statesmen of the nations that have been left as victors, have been justified of their cult by the final chance of the war? Scarcely. For the "great statesmen" and the great capitalists and the great bureaucrats who were personally the initiators of the war—have they not, almost all, been *personally* great sufferers by the war, in one way or another, in reputation, in status, by deaths and manglings of their nearest and dearest on the battle-field? Well—but what does the personal loss matter? Have they not achieved the gain of their *nations*? True—supposing that they have, in the long run, which is very doubtful; but, then, *that is not practical, that is ideal*—"the gain of the nation above one's personal gain". And if the statesmen *can* find joy in the success of *such an ideal*—would they and could they not find far *greater* joy in the success of the *larger ideal* of

“the gain of humanity as a whole above one’s personal gain”?

As a fact, the upshot of the war seems likely to be, as indications go, *not* the gain of any nation as a whole, but of the *capitalist* and the *bureaucratic class* or *classes* of some nations—classes which need not necessarily include the descendants or relatives of the initiators of the war, for the *classes* in the West have a very shifting and changeful personnel. And if this be so, then those who thought themselves the hitters of the shuttle-cocks, will ultimately be seen to have themselves been but battledores in the hands of Providence, guided by the karmic deserts of the nations, which give them the experience of the operations of various *ideas* and *ideals*—sacerdotalism, militarism, capitalism, communism, etc., with their consequences, pleasurable or painful, or both. And very painful, to *all* concerned, ultimately, is likely to be the working of this present idea and ideal of the alliance of capitalism and bureaucracy. It was expected that the war would purge the poisonous stuff from the mental bodies of the nations, and there would be a reconstruction of society, a renovation and rejuvenation of humanity. It looks as if, instead of this hope being fulfilled, those same “practical” forces of darkness and evil which made the war inevitable, will win a further lease of intenser life, and bring about another war—to complete the proper work of this, and leave a chance to the forces of light and goodness. After the *Mahābhārata* war, came the mutual slaughter of the Yāḍavas, whose chief had helped the Pāṇ-davas, but some of whose warriors had sided with the Kauravas. And only after this destruction of the Yāḍavas was Kṛṣṇa’s work of “the lightening of the unbearable burden of the groaning earth” completed. In the *Mahābhārata* war cousin murdered cousin. But in the Yāḍava war, brother murdered brother. Five hundred thousand perished then, on the shores of the sea of Dvārakā, mad with

intoxication—of many kinds.¹ Will history, which always repeats itself in the broad outlines, though never in the details, repeat itself in this instance? May the Oversoul of the Human Race inspire it and its outer leaders with the wisdom to learn aright the lesson of this awful war and cease from further lust and hate and greed!

The results of this last giant outburst of these evil passions are before us, and with us, in terrible nearness.

Half the world in ruins and the other half frightfully shaken and broken with the earthquakes and the volcanic eruptions of the great war—scarcely ceased yet; violent convulsions still raging in vast tracts; the underground rumblings and mutterings not completely subsided anywhere; the economic stress and strain and commotion almost worse than ever before, over two-thirds of the globe's surface; Christendom, with its third of mankind, in the after-boil of the maelstrom; huge Russia in the throes of a mysterious revolution which has slaughtered its Monarchy and which may eventuate as brilliantly as the French Revolution, or be only the preliminary of her "reeling back into the beast"; Germany and Austria deprived of their Monarchies, striving to evolve Republics and save themselves from chaos, and both, with their allies, flung into the dark depths of the valley of humiliation and the slough of despond and downfall from the ambitious heights of world-dominion, to pass out again therefrom into the sunshine of the plains of live-and-let-live, or to remain in those gloomy abysses for long ages, nursing a bitter "revenge," or to fall deeper—who knows; the victors of the moment sorely tempted and trying to rush to occupy the heights of world-domination so disastrously vacated by the wild ambitions of Germany, but hampered by mutual jealousies as usual, and by the revival of the sore pre-war internal troubles—the forces of which had been "compounded" and transformed into the war,

¹ *Mahābhārata*, Mausala Parva.

for the time being, as it were; Buddhist China, with its fourth of the human race, in an unknown confusion; Hindū-Muslim India, with its fifth of the earth's population, in the grip of perpetual famine, pestilence, ruinous internal jealousies of degenerated and now most irrational caste and creed, and an alien bureaucratic administration, tinged with racial interest, which short-sightedly fails to bring home to itself the fact that the material uplift and the spiritual restoration of India mean the greater material glory and the spiritual salvation of Britain; Islāmic Turkey, Persia, Arabia, and Egypt, and indigenous Africa, in the turmoil of break-up and re-fashioning as the "self" of the Peace Conference of Paris may "determine"; America and Japan alone comfortably off at the moment, unbruised, and even considerably enriched in the fight; one, two, perhaps three of the leading figures at the Peace Conference essaying seriously and sincerely, and with high moral courage, to work out their ideals into practical politics; the rest hampering and hindering them with the deadweight of the old, old *ṭamas* of vested interests and deep-rooted selfishness, and doing all they can to make abortive the awful travail of the war—and even those one, two, or three, thinking only of the interests of the white-coloured third of mankind and, withal, endeavouring to further those interests by means of merely superficial and artificial devices and utterly complexed and perplexed machinery of leaguings and arbitrating, and of mandatory administering of the affairs of "backward" and "subject," *i.e.*, exploitable races, and not by means of any *scientific principles and laws and facts of human nature* that touch the root-causes of good and of ill, the root-causes of internal and external peace and war respectively—such is the condition of mankind to-day.

In these circumstances, it is the urgent duty of the lovers and students of Brahma-vidyā, the Ancient Wisdom of the Spirit, to contribute their humble mite towards the solution

of the problems of the reconstruction of the human world, even though that contribution be fated to remain but as a cry in the wilderness where storms are raging.

(b) THE SEEDS OF THE REMEDIAL PLANT

The Oversoul of Humanity, which guides its progressive regeneration through the recurring travails of war and pestilence and famine and misgovernment and oppression of the weak by the strong, inspired many "idealistic" movements of religious reform in many countries, during the nineteenth century. To our very limited and narrow human vision, "wise after the event," and with a very uncertain "wisdom" withal, even then, it may now seem that this was done in order to plant anew—on a world-wide scale, in the existing conditions of world-wide intercommunication, unknown to previous history—the seeds of the Eternal Science of the Spirit, in order that *politics may be spiritualised* thereby, gradually, in all the countries and amongst all the peoples of the earth; and in order that thence may arise a true *universal brotherhood of the whole of humanity*, realised in external civic and political relations also, because achieved in inner spirit first; a genuine League of Nations based, *not* on artificial and unstable treaties which the first gust of the passions of narrow nationalism and pseudo-patriotism and jingoist militarism and navalism, that may fail to be kept under control or be deliberately set blowing by diplomatic cunning and calculation, would whirl away as flimsiest "scraps of paper"; a League dependent, *not* on the ever-oscillating *external "balances of power" between nation and nation*, which every short-sighted pseudo-statesman, not wise but only clever, with self-righteous and disastrous *esprit de corps*, is ever trying to tilt over in favour of that section of the world's human population which he regards as "his own nation" (or rather "his own class" in that nation); but a

League based on a clear understanding of the psycho-physical constitution of man, individual and social, and on the scientific determination of the best way of ensuring an *automatic and therefore lasting balance of power between all the conflicting interests of the individual life and between all the warring CLASSES or factors of the communal life in every nation.*

(c) WHY EARLIER APPLICATION OF REMEDY
INEFFECTUAL

It might be questioned why, if such movements of religious reform, reform of men's spiritual ideas and aspirations, were really inspired by and were the instruments of the Oversoul of the Race, the Race's Higher Nature—why they failed to prevent altogether such a catastrophe as this war. The answer is that the army of the evil passions born of the matter-ward, egoistic, competitive tendency which constitutes the Race's Lower Nature, the six great generals of which army, by the ancient count, are Lust, Hate, Greed, clinging and confusing Fear, Pride and Jealousy (kāma, krodha, lobha, moha, maḍa and maṭsara, the well-known "six inner enemies")—that army is a very powerful fact and factor in the being and the operations of Nature, also. It, too, "will have its day," and its first onslaught is generally irresistible. Only when its first rush is spent, its gathered strength on the wane, may counter-attacks prove successful, if carefully prepared for in advance, by the forces of the spirit-ward, humanistic, co-operative tendency, under their corresponding generals, Self-control, Compassion, Generosity, Fearless Faith, Charity of heart, and all-embracing Sympathy. So medicines made ready beforehand against the foreseen but unavoidable onset of the epidemic, begin to show their full effect only when the first violence of the disease begins to abate.

Thus it is that after running a neck-and-neck race for some decades—as represented by, among other manifestations, the frenzied race for armaments for some years before the war—the inextricably mixed-up powers of good and evil joined battle, in the immense welter which is still not wholly calmed down, but in which the worst and most blatant and brutal egoism seems to have been defeated.

Looking at the course of events thus, we may infer that the movements for the reform of thoughts and ideals on the highest levels of ethics, philosophy and science, were not expected to prevent such a catastrophe, but were rather started in anticipation of it, in order to make the work of healing and of building up again the shattered organism afterwards, less difficult.

This, then, is the occasion for students of the Spiritual Science to come forward with such herbs and simples as they may have, even though they be more likely to be despised than welcomed—for the remedies would be so “simple,” so lacking in “cleverness,” in profundity of “statesmanship” and tactful skill of “diplomatic ingenuity”—by such of the professional world-movers and official diplomats of political science and art as have not been sufficiently chastened and disciplined by the tremendous lessons of the war, but, instead, in the rebound from the frightful tension of imminent defeat, are springing back to the old extreme positions and attitudes (or even worse than those) of the days before the war, and are already forgetting all the vows of better conduct made by them in silence to the God within the heart, and also openly to the nations, in the time of dread.

(d) THE NATURE OF THE REMEDY

Spirituality, God-wisdom, soul-science—these are the ancient herbs and simples that there are to offer to the nations

that wish to heal and be healed of the hurts of hate. They are "simples," no doubt; but they are not, as may be hastily supposed, vaguely amiable sentimentality, or mere pious aspiration or cloudy thinking or elegant or vehement emotionalism. Rather, the truth is always simple; and the more important the truth and the more useful in daily life, the simpler it is. In the present case, whatever promotes the brotherhood of humanity, by discovering and emphasising the fundamental elements of science and philosophy—especially the science of human nature—that are common to all Faiths, and by investigating and helping to develop the deeper and finer nature of man—all that is included in the Science of the Spirit. And spirituality, the spiritual life, is life in accordance with that very positive science of the Infinite Spirit, as distinguished from and yet co-ordinating all the sciences of the Finite Matter, physical and superphysical, dense and subtle. Brahma-vidyā and Ātma-vidyā are just metaphysic and psychology in their fullest sense, the Wisdom of the Supreme, the Science of the eternal and infinite Self, the Universal Spirit or Consciousness which is the very foundation, the alpha and the omega, of all "experience," and therefore of all the universe that is "experienced". In other words, whatever has on it the predominant impress of the Spirit of Unity, whatever helps us to realise and express in our individual and communal life, the unitive, the co-operative, the humanist, the Universal and Common Consciousness, in knowledge, feeling and action, in thought, word and deed—all that is part of soul-science and spirituality. *Per contra*, whatever hinders sympathetic union and free and voluntary co-operation and voluntary organisation, whatever promotes or accentuates divisions—all that is anti-spiritual, is materialistic. To revive Spiritual Science in this pragmatic sense, to show how to *apply its laws and facts to the administration of human affairs*, so that the Mahābhārata war may not be followed by the

Yāḍava destruction—this is the duty of the students of that science at this juncture.

(e) THE RAISING OF POLITICS FROM DEGRADED
OPPORTUNISM INTO PHILANTHROPIC SCIENCE

In order that Politics may be raised from its present condition of opportunism, empiricism and quackery ; from the condition of interminable brawling and bluffing and bullying, of cajoling and putting off, circumventing and downright lying and deceiving, forcible conquest and brazen exploiting, ruthless and cloakless grinding or slow and subtle soul-and-body-vampirising, and finally of murderous extermination of one another, by individuals, classes, nations and races, by means of physical force and intellectual fraud and misuse and abuse of physical science (with such outstandingly rare exceptions as the case of the Philippines under the protection of the U.S.A.); and from the consequent condition of perpetual failure to keep the peace, failure “to make men, women and children . . . secure, happy and prosperous”—for which purpose alone “nations are meant” and made and “not . . . to afford distinction to their rulers” (to borrow some recent words of President Wilson)—in order that Politics may be raised from this degraded state to the height of the wise and all-helping benevolence of Rāja-dharma, Sovereign-Duty, wherein Politics becomes and is Religion, as is the ancient Indian tradition; raised to the condition of a truly philanthropic, humanitarian, and fairly successful science and art, enabling human beings to live together in lasting peace and harmony, with mutual benefit and satisfaction, as citizens of a world-wide *Polis* ; in order that this may be, the principles of Brahma-vidyā and Ātma-vidyā, metaphysic and psychology, the science of psycho-physical human nature, must be applied to the facts that Politics deals with.

In the following pages a preliminary endeavour will be made to suggest a way of such application.

(f) ELEMENTARY PRINCIPLES AND FACTS OF HUMAN SCIENCE

As the most complicated superstructures of the highest mathematics are all built up on the foundations of the most elementary rules and definitions, on numerals, points, lines and figures, axioms and postulates, levers, fulcrums, weights and forces, even so, the subtlest developments of the "human" sciences all proceed out of the elemental facts and laws mentioned in the psychology of Sāṅkhya and Yoga, the metaphysic of Vedānta, the physiology of Āyur-veda.

The facts and laws needed for our present purpose are as follows.

As soon as there is any "manifestation" (vyakti, sṛṣhti) and "awakening" (vyuṭthāna) out of "sleep" (pralaya, sushupti), so soon is there observable a "differentiation" (viśhama-ṭā), in individualised consciousness, of the three inseparable, interdependent, but distinguishable functions, popularly known as knowing, feeling, willing. In Samskr̥t they are known as jñāna, ichchhā, kriyā, or cognition, desire, action. Corresponding to this is the differentiation, observable in particularised matter, of the three attributes of sensible quality (audibility, tangibility, visibility, etc.), substantiality, and movement. Also corresponding is the differentiation into the psychological types (by predominant, never exclusive, quality) of the man of thought, the man of action, the man of desire; and, again, into the physico-pathological "temperaments" (or "constitutional idiosyncracies," which is perhaps the latest expression), known in Samskr̥t as pitta-prakṛti, vāta-prakṛti, kapha-prakṛti, or sāttvika, rājasa, tāmasa (in a special sense); and the anatomical and physiological

divisions of head, limbs, and trunk, of the nervous, muscular, and connective tissues, and of the various "systems" (*e.g.*, (1) the circulatory, which may be subdivided into the nervous with its fluids and forces, the vascular, and the respiratory, (2) the loco-motor, and (3) the splanchnic, each of these last two having its own subdivisions). The health of the individual consists in a due "balance of power" between the workings of these psychological "functions" and the physiological "systems"; and disease is the disturbance of that balance. The broadly corresponding three main physiological appetites are those of "hunger" for food, of "love" for "sex"-spouse and, it may be added, of "homing," for a local habitation, a comparatively fixed resting-place; and *the three main psychical appetites, ambitions, eṣhāṇā-s, are for honour, for power, and for wealth—*for the sake of which the individual as well as the associational mutually destructive "struggles for existence," and also the mutually helpful "alliances for existence," all take place.¹

¹ The fact of the *general* correspondence is all that is intended to be indicated. It must not be pressed too far. We are not in a position yet to state with precision the respective relations with each other of the factors of the various triads, separately. In the case of every science, after a certain stage, details become unmanageable, though the broad facts and laws remain clear. In the case of the particular line of thought we are attempting to follow here, the traditional knowledge of the East is largely lost, is indicated only by remains, and requires to be pieced together and developed again; while in the West, science has not turned its attention in this direction yet, though the importance of psychology with reference to education, politics, law, etc., is being recognised more and more fully.

This is not the place to discuss these triplets in detail, nor has the writer the needed knowledge. But some considerations may be usefully advanced. Thus while the *order* of the mental functions is (1) cognition, (2) desire, (3) action; that of the physical attributes is usually given in the Samskr̥t books as, *dravya*, *guṇa*, *karma*, or substantiality, sense-quality and movement; that of the types of men, as *brāhmaṇa*, *kṣat̥triya*, *vaiśhya*, the man of thought, the man of action, the man of desire. It will be noticed that while the "man of thought" and the "man of action" are recognised English expressions, the "man of desire" is not. Instead, the "man of feeling" is. The word "feeling," however, has not such a definite meaning and exact usage as "desire"; while one sense of it accords with "desire," others do not; hence its unsuitability for our present purpose. With respect to the "temperaments," the difficulty is great. Modern Western Science, starting afresh along new roads from new points of departure with new "points of view" and "angles of vision," rejected the mediæval and older traditions of alchemy and medicine and "temperaments"; these moreover, in their European garb, were apparently taken over from India, or rediscovered, by the Greeks, *without* the psychological correspondences. In the Samskr̥t works available, these correspondences are mentioned—though passingly. Thus, *saṭṭva*, related to cognition, answers to *pitta*, which means five kinds of digestive and assimilative secretions; *rajas*, to action and *vāyu*, which means different kinds of nerve-forces; *tamas*, to desire and *kapha*, which means various mucous and other substances. There are three main corresponding pathological "temperaments," with many combinations, mixtures, and subdivisions;

To these triads of appetites may be added a fourth, in each case; for "play" in the first case, and for "amusement," relaxation, "leisure and pleasure," in the other case. As the undifferentiated residuum, after the branching off of the three types, becomes a fourth type, *viz.*, that of unskilled labourer, the plasm of which, however, underlies and pervades and is the very foundation or source of all the types, so the fourth appetite in each case pervades the others, and takes on many forms in correspondence to, or reaction against, the many forms of "work" of each type and sub-type. The appetite for "self-adornment," biological in the animals, artificial in the human being, coming in between "hunger" and "sex," may, for our present purpose, be included in the former; "food" being the means of self-maintenance; and adornment, of

thus, bilious, melancholic, saturnine, pensive, imaginative, cheerful, airy, breezy, sanguine, fiery, choleric, energetic, active, phlegmatic, watery, indolent, æsthetic, lymphatic, earthy, etc., etc. These require to be worked out carefully. They were all thrown aside by Modern Science, it is true, in the first flush of new discoveries and developments in anatomy, physiology and chemistry. But the substrata of the old ideas are now being rehabilitated under new names, "temperaments" becoming "constitutional or personal idiosyncracies," "juices" and "humours" being dressed up as "secretions" and even "hormones," and so on. The hope of these pages is that the substance of the ancient ideas may be re-appreciated and re-appropriated in politics also, as in the other sciences, in such fuller and finer garments as may be devisable.

There is much reason to believe that it would repay labour, and help greatly to advance the cause of the physical and mental health and well-being of individual and communal man, if specialists in psychology and physiology endeavoured in co-operation to work out with precision (in the interests of a true science of psycho-physics and a comprehensive science of medicine based on sound and satisfactory principles, which would help to explain and reconcile the elements of truth in each of the many systems and methods of treatment current) the psycho-physical parallelisms, coefficients and correspondences, beginning with the three constituents of the living cell, *bija*, (nucleus, chromatin, protoplasm) and the three layers, *twak*, of the blastoderm (epiblast, mesoblast, hypoblast) and passing on to the tissues and the "systems" and organs evolving out of them, and showing the actions and reactions of these in their normal and abnormal functionings on and with the normal and abnormal functionings of the three aspects or "faculties" of the mind. The divisions and subdivisions, it is obvious, proceed endlessly, in psychology as well as physiology (as in all other sciences), by reflection and re-reflection, all three aspects and factors (of every triad) being inseparable, though distinguishable by predominance. Thus in the nerve-system, we find the central, the middle and the peripheral, and again the cerebral, the spinal and the sympathetic portions distinguished, and these again subdivided into fore- mid- and hind- brain; the cervical, dorsal and sacral ganglia and plexuses; the sensors, motors, and "reflexing" or transforming centres; till, finally (so far as anatomy and physiology have at present proceeded), we come to the ultimate nerve-cells, each with its afferent or cognition-bringing dendrite, its efferent or action-carrying axon or neurite, and its central portion or desire-feeling cell-body. So with the other "systems," muscular, skeletal, glandular, etc., etc. So, too, each thought, each emotion, each volition, has its triple factors. Whence arise endless complications and combinations (though the main principles are simple), the three becoming four, five, six, seven, and all always inter-connected, and inter-pervasive, in minute or large forms,

self-enhancement, so to say, by winning admiration, which is something immediately pleasant as well as winning the mate which or who is the means of self-multiplication. When the facts concerned are looked at thus, it appears that "honour," as heart-satisfying nourishment for the "mind-body," may well correspond with the "food" which helps to preserve the physical body; it is a still more ethereal or psychical aspect of the "admiration" won by physical beauty and adornment.

Another point that requires to be dwelt on for a moment is, that what has been mentioned above as the third appetite, for "home," is perhaps not generally recognised. Yet it is a fact. Home-sickness occurs in birds and beasts as well as in human beings; and nests, holes, burrows, runs, anthills, beehives, etc., appear very early in evolution. The wish to have "a home of one's own," "a place to lay one's head in," "a resting-place to turn to," "land-hunger," etc., are forms of it. It is true that some kinds of animals do not build nests, etc.; and some men and some women prefer to remain solitary wanderers. But then whole classes of live creatures remain sexless also, like the worker-bees; and some men and women are also such. They are the exceptions which prove the rule.

The several factors of these triplets or quartets, it should be borne in mind, are, as said before, inseparable, but distinguishable, one predominating and the others remaining subordinate in any given time, place, circumstance, and individual.

Finally, the very important fact requires to be stated here that the evolution and maintenance of the various psycho-physical types is *governed by the law of spontaneous variation as well as the law of heredity (karma and janma, tapas and yoni, vr̥tta and jāti).*

Bhagavan Das

(To be continued)

A CAPITALIST'S APOLOGIA¹

By JOHN SCURR

WE have moved very far from the days of early capitalism. Formerly, when it was proposed to reduce the hours of labour to ten, the capitalists used to maintain that industry would be ruined, as they only obtained their profit in the eleventh hour. To-day, Lord Leverhulme advocates a six-hour day and high wages, holding that this revolutionary proposal is a sound business proposition. So times change.

Lord Leverhulme is confronted, like most of us, with the social problem. He has done well under the Capitalist system and he is in favour of its continuance—not, it must be admitted, because of its personal benefit to himself (as he admits that if the public considered it best to run all industry as a State enterprise, they have the right so to do), but because he maintains that Capitalism has benefited the world and that the people are best off where it reigns. In fact he warns his readers against drifting into what he terms the slough of Socialism and anarchy.

But he also recognises that things are not as they should be in the countries where Capitalism is supreme, and he recognises that Labour will not be contented to remain in its old subservient position. He therefore welcomes "Labour

¹ *The Six-Hour Day and Other Industrial Questions*, by Lord Leverhulme. (George Allen & Unwin, Ltd., London.)

Unrest" and attempts to find a solution for the grievances which he admits:

Our industries progress, science progresses, but we have little or no corresponding progress in conditions of comfort of the workers. The employee-worker lags behind in that culture, education, social and economic well-being which he ought to enjoy under modern conditions of civilisation. Our manufacturing towns are squalid and overcrowded, with ugly dwellings without gardens. They are unlovely congestions, without beauty or possibility of refinement, and the great bulk of the workers remain at a relatively low state of betterment. The individual Home is the solid rock and basis of every strong, intelligent race. The more homes there are and the better these homes are, the more stable and strong the nation becomes. Men and women who get up to go to work before daylight and return from that work after dark, cannot find life worth living. They are simply working to earn enough one day to prepare themselves to go to work again the next day. Their whole life is one grey, dull, monotonous grind, and soon their lives become of no more value to themselves than that of mere machines.

No Socialist or Anarchist could state the facts of modern industrial life with greater accuracy. Having ascertained the facts, how is the evil to be eradicated?

Sentimentality is of little use, although sentiment is a good and necessary qualification for the social reformer and social revolutionary. Sentiment is the expression of an ethical consciousness, and the only reason for desiring a change in social conditions is based on ethics. Otherwise there is no valid criticism of exploitation. If there is no appeal to morality, then there is nothing against each and everyone of us doing our utmost to get personal advantage for ourselves. If children die as a result, if women fade, if men become worn out before their time, if the mass of humanity descends as a consequence to the level of the brute, well—it is their misfortune: the weakest go to the wall and the fittest must survive. Philanthropy is no good; and Lord Leverhulme is quite right in agreeing with Labour in contemptuously brushing it aside. We have to appeal to a moral consciousness if we wish to solve the social problem.

The enunciation of moral principles is not sufficient, however. We live in a material world and therefore principles have to be transmuted into action. Lord Leverhulme, although no Socialist, accepts the Fabian Socialist maxim as the key-note. He appeals to enlightened self-interest.

There is one great principle governing the world, which is that of self-interest. We find nowhere this principle more strongly developed nor finding more general acceptance than in business. It is the basis of the axiom: "To buy in the cheapest market and sell in the dearest." It shows itself in competition, sometimes healthy, sometimes unhealthy; but there are two kinds of self-interest: one the narrow, selfish self-interest, which is so short-sighted as to be blindly selfish to all other considerations; and there is that broad, intelligent, enlightened self-interest, which says that it can only find its own best interests of self in regarding the welfare and interest of others. By the practice of this spirit of enlightened self-interest in the struggle for supremacy, and the practice of emulation and competition, mankind is made more and more intelligent, and is better able to obtain an advanced position. When the spirit of enlightened self-interest ceases to exist, mankind must of necessity fade out of existence also. This is just as certain as it is true that the practice of the narrow, blind, selfish self-interest can only result in the demoralisation of society, and in constant struggle and warfare, and in the decline of civilisation.

Capitalists and workers have heretofore regarded their interests as antagonistic. The employer thinks of his workers as "hands," whose services he buys as cheaply as possible, and he resents every attempt made by the worker to improve his position. While I am writing this, the ship in which I am travelling is delayed on its passage through the Suez Canal by a strike. Without any knowledge as to the merits of the dispute, the officer commanding the troops on board has expressed the opinion that he "would like to arrest the ringleaders, place them against the wall, and shoot them". This attitude of mind is by no means uncommon, and our gallant colonel voices the views of thousands of employers.

On the other hand the worker regards the employer as his enemy, as the person who exploits him; and he therefore feels justified in rendering the minimum of service for the wages he receives, and discourages his fellows in any attempt

to improve such service, contending that the only result is to benefit the employer and to worsen the position of the worker. On both sides it is the crude expression of the theory of the class war.

Now along comes Lord Leverhulme and maintains that on both sides this attitude is wrong. Instead of the interests of employer and employed being antagonistic, they are identical, and it is disastrous to both to think otherwise. Lord Leverhulme does not adopt the old Positivist fallacy of moralising the capitalist. On the contrary he says in effect to him: "Go ahead, organise your business, use every effort to manufacture and market your wares, make all the money you can. That is your function." On the other hand he also says in effect to the worker: "Demand and get the highest wages you can, obtain the shortest hours, form yourselves into trade unions, strike if necessary, always remembering that a strike is an act of war, followed by the consequences of war."

But merely to increase wages and the cost of production at the same time is no solution. It is only a procession around a vicious circle. The amount of wages expressed in terms of money is no safe guide to the real wages earned. He gives the classic instance of this in drawing a picture of the fifteenth-century worker under the guilds.

The wages paid then—if I tell you the amount you will say they were very badly paid, shockingly paid—the standard wages for stonemasons, bricklayers, joiners, and most other trades, was 6d. a day, but they were paid for all days—15s. a month. Let us see what the sixpence would do. Supposing you formed a club here for buying each other clothing, food, and paying your rents here in Port Sunlight, and you took a thousand of your number, and said: "We'll put all our wages into a common pool." Well, imagine you have such a club in Port Sunlight, and one man is buying as cheaply as he can all your mutton, beef, pork, eggs, geese, pigeons, etc., calico, clothing, and paying your rent. Well, imagine that there was another club like that in the fifteenth century, let us see what your wages would have to be to do what the men could do in the fifteenth century. Each man's wages would need to be £10 per week, to pay your rent as you pay it in Port Sunlight: for buying beef, mutton, and pork, £3-10-0 a week; geese, £5-5-0 a week; chickens, £4 a week;

pigeons, £6 a week; cheese and butter, £4 a week; bread, only £1 a week—that is entirely caused by the cheapness of transport by rail and steam; eggs, £3-15-0 a week; calico, 3s. 6d. a week—that is caused, again, by the machinery I have mentioned, the inventions of Crompton and Arkwright; for the clothes you wear your wages would have to be 15s. per week. These men in the fifteenth century, therefore, were extremely well paid . . .

We cannot increase wages, would seem to be our author's contention, out of the present total product. To do so, the total volume of production must be considerably increased. Merely to do so in the interest of the capitalist alone, by "speeding up" and other methods of "scientific management," does not appeal to him. For he contends that there are three factors in production—Labour, Capital and management. Labour must have its price and should obtain the highest price available. Capital should have its price, namely, the current rate of interest. All surplus is derived by the activity of management. Lord Leverhulme disputes the dictum that Labour is the source of all wealth, and he instances the poverty of those countries, like India and the Congo, where labour is cheap and plentiful and where machinery is lacking, as affording proof to the contrary.

If by the term "Labour" manual labour alone is meant, the premises must be granted, for "brains" contribute towards production and certainly by direction make it more efficient. But it is labour none the less. If I, by taking thought in organising effectively, say the floor space in my factory, increase the volume of production by ten per cent, I have expended labour power just as much as the man at the lathe. But even my thoughtfulness will be of no avail unless the manual workers do their share. Our author rather pokes fun at the idea of the man who blows the organ thinking he produces the music. Of course he does not, but he co-operates, although in a very humble way, and he can only be eliminated by a machine which will do his work, but which is the joint product of the brains and hands of other workers. Lord Leverhulme, when he is thinking out some plan whereby he

can cheapen the production of Sunlight soap, is as much a worker as the man at the pan ; and Lord Leverhulme admits that he personally could not earn the pan worker's wages, and conversely the pan worker could not under present conditions earn Lord Leverhulme's fees as director. The Labour Party of Great Britain has recently recognised officially the truth which its more enlightened thinkers had long admitted, that the term "Labour" includes both hand and brain workers. Hence they have widened the basis of membership.

Lord Leverhulme therefore stands for increased production as the means whereby the fund may be created to raise real wages. This is to be achieved by working existing machinery for much longer periods, for twenty-four hours if necessary. But this must not be done by working the men and women employed for longer hours. On the contrary they must work for less hours, and he advocates the six-hour day.

Proof is not wanting that a shortening of hours tends to increase, or at the least maintain, the rate of production, rather than to decrease it, and the most enlightened employers, like Ford, of America, recognise the economy of high wages and short hours. Now if the product in six hours equals the product of eight or ten hours, the wages paid to the employees for six hours work can be the same, but the plant can be worked for another shift of six hours, and even for two more shifts of six hours each, the whole twenty-four hours through. More workers are thus employed and an effective demand on production arises. Actual wages will rise, because with leisure the worker will be conscious of more wants, and the demand will of necessity induce the supply, so that a higher standard of living will result.

But will not overproduction step in, and as a result of the intensive production produce a crisis which will render the last state of the worker worse than the first? This has happened in the past. Of course I am aware that to the actual

wants of the people, expressed or dormant, there is no such thing as overproduction, but under our present economic system there is under-consumption, with the result that a time arrives when the warehouses are full and it is idle to produce, as existing stocks cannot be sold. Unemployment makes itself felt, bankruptcy is abroad, and a commercial and financial crisis is upon us. True, these have not been so violent in recent years, but I would ask Lord Leverhulme as to how far this good result has not been due to the policy of restriction of output pursued by the great trusts which are a feature of the modern development of industry. It is true that the worker has tended to follow a policy of restriction of output, or "ca' canny," in order to stave off unemployment. He has been taught by bitter experience that the harder he works the sooner he will be out of work. Further, I would ask Lord Leverhulme whether he would increase the output of the Sunlight works, if this is possible with its present machinery, unless he was fairly certain that he could market the increased product. Certainly he would not, and in so far as he restricts the output of Sunlight works below its capacity to within the limits of demand, actual and potential, he is guilty of the very crime for which he condemns the worker.

Lord Leverhulme endeavours to ride off from the consideration of the appropriation of the surplus product, by the old method of showing that if this was divided between each individual in the community, each person would only receive a few pence as his share. His Lordship is probably aware of the comparison : "Lies—damned lies—statistics." The Socialist has as much right to point out that if one person appropriates to himself by a perfectly legal process the individual few pence of hundreds of thousands of persons, he becomes a millionaire with the power, through industry, of life and death over all these individuals, a power which should not exist in a democratic community. As a matter of fact Lord Leverhulme

knows full well—and it is extraordinary that so intelligent a man should lend his countenance to the idea—the Socialist does not wish to divide up wealth equally. The Socialist ideal may be represented by a public park. It belongs to all the citizens. But no one can go into the park and say “this square inch of pathway is mine, this portion of earth is mine, this half of a geranium is mine,” and so on. All enjoy the advantage, because the resources of the community are pooled and therefore everyone enjoys the product. The Socialist ideal, it may be contended, is impracticable, but this is another matter with which I am not called upon to deal at this juncture. Lord Leverhulme gains nothing by childish assertions which he knows are not true, and it is to be hoped that he will remedy this defect in an otherwise excellent treatise in a subsequent edition.

For Lord Leverhulme does acknowledge that the worker is entitled to something more than wages. He therefore advocates—but not merely advocates : he practises—co-partnership, or, as he alternatively calls it, Prosperity Sharing. He contends that Labour is entitled to be paid the highest wages. He recognises the limitations of welfare work and is opposed to some of the principles of the school of scientific management. He holds to the idea that the worker is a human being, and as such is entitled to human treatment. He says quite truly that merely to elect a worker from the bench to the Board of Directors is a useless proceeding. But the worker has something to contribute to the success of the undertaking beyond the mechanical performance of his task. He therefore is a supporter of a system of industrial administration, whereby ideas are discussed and acted upon if practicable, as the result of suggestions made by workers to a hierarchy of committees, elected by the workers. It is curious to note that this practical capitalist is applying the principles of Guild Socialism on its administrative side to his own factory. The Shops Steward

movement in industry is probably destined to work out a similar method. By such a scheme every worker is interested in the industry beyond doing his work and drawing his pay. He ceases to be an automaton. And by advancing through the hierarchy he can become an actual director.

That workers will, if given an opportunity, pay attention to the technical side of industry, has been proved lately in the Woolwich Arsenal. The Shops Stewards' Committee, composed of men whose sole business was the negotiation of wages and allied questions, claimed on the signing of the armistice that peace production could be carried on. The Government consented to receive a deputation. The persons who were sent were not the ordinary wages negotiators, but men with high technical qualifications who proved their case to the Government. It must be clearly understood that the worker quite recognises the difference in function of individuals, and no doubt some of the troubles in the Trade Union world are due to the fact that many of the older leaders, who during the development of the movement have had to be "jacks-of-all-trades," have not as yet clearly recognised this.

Lord Leverhulme does not favour the usual profit-sharing experiments, most of which have failed. He holds that Labour should have its price, and that it should not be liable to be mulcted of it, by reason of the operation of bad times in a factory. It is the business of the management so to organise as to realise profit. But no one can have profit until it is made. The owner of capital takes a risk when he invests, and he may get nothing or a considerable return. Labour, contends Lord Leverhulme, is in the position of a debenture holder. The debenture holder says: "I will sell you my capital at a given percentage. You may use it and make what you will; all I want is my price." Labour says: "I will sell you my labour power at a given wage. You may use it in accordance with the terms of the contract. Whether you lose or gain is not my

concern. All I want is my income." But the co-operation of the factors in production is necessary to make a profit. Hence those who co-operate, argues Lord Leverhulme, are entitled to a share. A trust has been created of Partnership certificates to the extent of £1,000,000. These are distributed to employees under certain conditions, and the dividend is paid in shares in Lever Bros. Partnership certificates represent no money, and are non-transferable and subject to being voided under certain conditions. The dividend paid in shares is the sole property of the recipient and may be sold by him or her if desired. This is a system really of capitalising reserves but allowing the employees to benefit, instead of distributing to shareholders as is done in many cases by other companies in the form of bonus shares.

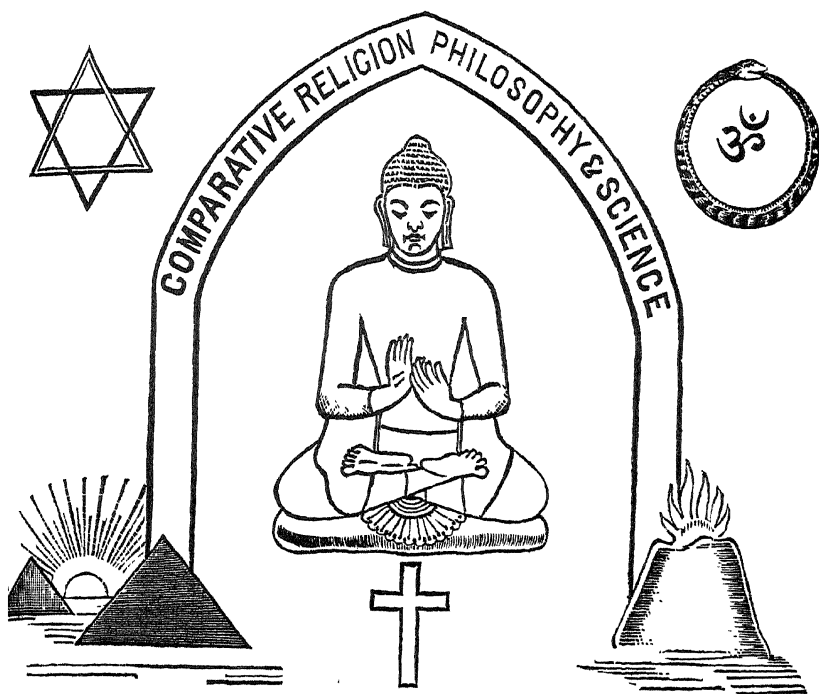
Lord Leverhulme thinks it solves the problem of the distribution of wealth and he waxes eloquent against the Socialist theory. Yet I venture to doubt the efficacy of the proposal. Socialism may or may not be a practical proposal, or one school of Socialism may be wrong and another right. What we have to remember is that any proposal made for the purpose of securing a more equitable distribution of wealth must apply to all industry. Otherwise we create a new class of exploiters. Some industries are useful and necessary to the very existence of the community, but they do not make profits like a soap business or a coal mine can. For example, the great army of workers engaged in sanitation. This is in the profit-making sense an unproductive industry, yet no one would suggest that it should be abolished. And brains and organisation, and all the qualities necessary for making a business a success, are essential to it. How can a profit-sharing or prosperity-sharing scheme be devised for this industry?

One other point occurs to me, which I do not urge in a captious spirit, but it has a bearing on the question. Lever

Bros. possess estates in places like the Congo, inhabited by people with simple tastes and consequently low remuneration. How far is the profitable nature of the concern due to the exploitation of this territory, and therefore how far is the holder of a Partnership certificate not a participator in the profits of his own industry, but simply a capitalist exploiter of coloured, undeveloped peoples? In my judgment there is a grave danger of the white worker obtaining a high standard of living at the expense of his coloured brother—a danger which increases as the capitalist development of the world proceeds. Lord Leverhulme does not touch on this point.

Altogether the book is a valuable contribution to the study of social science. It is in the nature of a record of a laboratory experiment. Whether it is on the right lines and will be the solvent, is open to question. I welcome it, however, as a great advance. For an intelligent capitalist to admit the humanity of labour, and for him to attempt to solve the social problem in order that this human quality may find expression, is a great thing. That Lord Leverhulme would seek to justify and maintain his own order, goes without saying. Whether he has succeeded, can only be answered in the secret caverns of time. The future alone will tell.

John Scurr



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 358)

V. THE INVISIBLE WORLDS

IN the life of each of us, the world which surrounds us has a very great, if not the greatest, influence. We are very much what our knowledge of the world makes us. We know the world by means of our five senses; and if one of our

senses is defective, our knowledge of the world is less by that defect. Now, though we are all the time exercising our senses, and see, hear, touch, taste, and smell the objects of the world in which we live, we little realise what complex processes of consciousness are involved in our "knowing" the world. Nor do we realise that we know only a part of what there is to be known of the world around us.

Let us consider, for instance, our knowledge of the world through the faculty of sight. What do we mean by "seeing" an object? It means that our eyes respond to such vibrations of light as are given off by the *front* of the object, and that our consciousness translates those vibrations into ideas of form and colour. What we see is of course only the front of the object, never the whole, which is both the front and the back. This faculty of sight, then, is due to waves of light to which our eyes respond. But what, after all, is "light"? In answering that question we shall quickly see how small a part of the true world is the visible world, and how large an one the invisible.

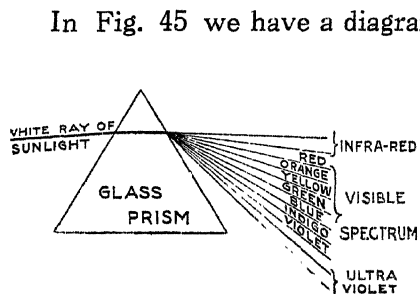


FIG. 45

In Fig. 45 we have a diagram showing us the main facts about light. Light is a vibration in the æther; and according to the amplitude and frequency of the vibration is the colour produced by it. The light which we know, comes from the sun, which throws off great bundles of vibrations of various rates, and we call these bundles white light. But if we interpose a prism of glass in the way of a white ray of light, the particles of glass break up each bundle into its constituent vibrations. These vibrations produce on our consciousness, when they are noted by the retina of our eye,

the sense of colour. The colours which our eyes can see are seven—red, orange, yellow, green, blue, indigo and violet; and these seven colours and their shades and their mixtures make up the many colours of the world in which we live.

But the colours which we see, are not the only colours which exist. We see only such colours as our eyes can respond to. But the response of our eye is limited; in the spectrum we can see the colours from red to blue, and then the violet; and few of us can see any indigo between the blue and the violet. So long as the vibrations of the æther are not larger than 38,000 in an inch (or 15,000 in a centimetre), making the colour red, nor smaller than 62,000 in an inch (or 25,000 in a centimetre), making the colour violet, we can respond to solar vibrations, and know them as colour. But a little experiment will quickly show us that before the red of the spectrum, and beyond the violet, there exist vibrations, which would mean colour to us, if we could but respond to them. If, after the spectrum is made, we put a burning-glass where come the infra-red rays (where our eyes see nothing), and put a piece of phosphorus where the rays of the lens converge, we shall have the phosphorus set on fire by heat; evidently, before the colour red of the spectrum, there are vibrations producing heat. Similarly, at the other end of the spectrum, if we shut off by a screen the violet rays, and in that part of the space beyond the violet, where our eye sees no colour, we place a disc or screen covered with platino-cyanide, we shall have the disc glowing, owing to the effect of the ultra-violet rays. There are, then, in the sun's rays infra-red and ultra-violet colours which our eyes cannot see; if we could see them, it is obvious that the colours in natural objects would be seen to have not only new colours but also new shades.

Our sense of hearing is similarly limited; there are sounds both too high and too low for us to hear. Sound is

made by waves in the air; the lowest note of an ordinary organ will produce 32 sound waves per second, and the highest note C will produce 4,224 a second. Our ears will respond to sound between these two extremes of range. But there exist air waves slower than 32 per second and faster than 4,224 per second; yet they do not exist *for us*, and we hear nothing, though their sounds may be all around us.

In Fig. 46 we have a table of vibrations, giving us a

TABLE OF VIBRATIONS	
STARTING POINT	THE SECONDS PENDULUM
STEP 1	2 VIBRATIONS PER SECOND
2	4
3	8
4	16
5	32 SOUND BEGINS TO HUMAN EAR
6	64
7	128
8	256
9	512
10	1024
15	32 768 SOUND ENDS TO HUMAN EAR AND ELECTRICAL WAVES BEGIN
20	1048 576
25	33 554 432
30	075 741 824
35	34 359 738 368 ELECTRICAL WAVES END
40	1 099 511 927 776
45	35 184 372 068 832 LIGHT WAVES BEGIN FOR HUMAN EYE
50	1 125 899 906 842 624 LIGHT WAVES END FOR HUMAN EYE
55	26 028 797 018 963 968
56	172 057 594 037 921 936
57	1 141 115 168 078 865 872
58	268 430 376 151 711 744 X-RAYS BEGIN
59	576 460 752 303 423 468
60	152 921 504 606 846 976
61	2 305 840 913 134 932
62	4 611 680 18 427 387 904
63	9 223 372 036 654 775 608

FIG. 46

general idea of such effects as are produced in nature by vibrations in air and in æther. If we imagine a pendulum swinging twice per second, then increasing to four times per second, and then to eight, and so on, doubling at each step, we shall have produced certain numbers of vibrations per second. Of waves producible in the air, our faculty of hearing begins only when they are at the 5th step, and it ends between the 13th and 15th steps. Then come the electric waves in the æther; but these we "see" only when they affect the æther sufficiently to produce light. An electric wire, carrying however high a voltage, is opaque to our eyes; but when it meets with resistance and throws the æther into higher rates of vibration (45th to 50th steps), then only does our eye cognise electricity. The diagram sufficiently explains itself; the vibrations so far tabulated by science consist of waves as large as 400 in an inch, and as small as a quarter of a million to an inch—those given off by the Hydrogen radiation under the influence of the electric discharge; we respond to only a little more than one-ninth of all these vibrations by

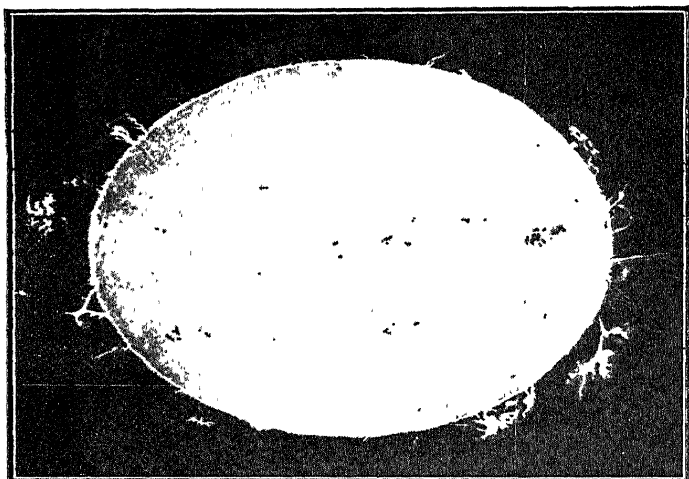


FIG. 47
THE SUN
TAKEN BY PHOTOGRAPHIC CAMERA

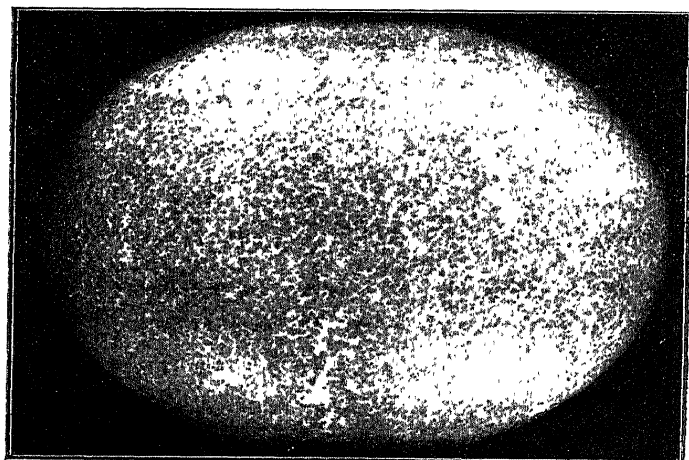


FIG. 48
THE SUN
TAKEN BY SPECTROHELIOGRAPH

such senses as we possess. In other words, of the world around us, which science has discovered, we know only about one-eighth; seven-eighths of the world is hidden to our consciousness.

Suppose too that our nerves were differently organised; suppose they did not respond to light waves, but did respond to electric waves. What a different world would then be around us! When the sun shone, there would be no sunlight; the atmosphere about us would be opaque. But wherever there were any electric phenomena we should then "see"; an electric or telephone wire would be a hole through which we looked into the world without; our rooms would be lit, not by the light in the electric bulb, but by the wires along the walls. As a matter of fact, if our senses responded to electric waves, we should require no electric wires at all; we should "see" by means of the light emitted by the electrons composing the atoms. There would then be for us no alternations of night and day; it would always be "day" for us, so long as the electrons swung in their revolutions.

Figs. 47 and 48 show us how different an object can appear if cognised by two different types of vibration. Both are pictures of the sun, taken by the photographic camera; but in Fig. 47 we have a picture made by the ordinary film, which responds to all the rays emitted by the sun, that is, to the white rays. But Fig. 48 is the picture of the sun taken by means of the spectroheliograph invented by Professor Hale, the film of which responds, owing to a special spectrum attachment, only to selected vibrations of the sun and to no other; to make this picture, only the vibrations of light emitted by the calcium vapours of the sun were allowed to enter the camera. We have thus two different pictures of the sun, both made by the camera. If, therefore, at one and the same time, we were to aim at the sun two telescopes, one with

the ordinary camera attachment, and the other with the spectroheliograph adjusted to a particular rate of vibration, we should then have two photographs, of one and the same sun, differing entirely in detail, except for the circular contour common to both.

This is exactly the principle underlying what is called clairvoyance. Around us are many types of vibration to which the ordinary mortal cannot respond. He is blind to and unconscious of a part of the universe which is ready to reveal itself to him, were he but ready to respond to its vibrations. But the clairvoyant does so respond, and therefore he "sees" more of the real world in which we spend our days. Of course all clairvoyants are not alike in their response to the unseen world; some "see" only a little, others a great deal; some make clear conceptions of what they see, others are confused and incoherent. But the principle of clairvoyance is exactly the principle of ordinary sight. What special development of nerves and of brain centres is necessary to respond to the vibrations of the invisible world we do not yet know; the science of a future day will work out for us the occult physiology of the brain, which will explain to us more than we now know of the mechanism of clairvoyance.

On this matter of a larger, unseen world around us, I speak not at second hand, but partly of my own direct observation and knowledge. What there is peculiar in the centres of my brain I do not know; but a never-vanishing fact of my consciousness is that there is on all sides of me, through, within and without everything, an invisible world, which is most difficult to describe. It scarcely requires an effort of the will to see it; there is no greater need to concentrate to see it than for the physical eye to focus instantly to see an object. It is seen, not with the eye; whether the eye is open or shut makes no difference. The sight of the physical eye and this inner sight are independent of each other, and yet both work

simultaneously; my eye sees the paper on which I write this, and at the same time my something—I scarcely know what to call it—sees the invisible world above, below, around, and through the paper, and the table, and the room. This world is luminous, and seems as if every point of its space was a point of self-created light of a kind different from the light of the physical world; the whole of its space is full of movement, but in a puzzling, indescribable manner suggestive of a fourth dimension of space. I must testify, with all the vehemence at my command, that to my consciousness, to all that I know of as I, this invisible world has a greater *reality* than the physical world; that as I look at it, and then with my physical eye look at the world of earth and sky and human habitations, this latter world is an utter illusion, a *māyā*, and has no quality in it which my consciousness can truly label as “real”. “Our world,” when I compare it to the intense reality of even this fragment of the invisible worlds which I see, is less than a mirage, a shadow, a dream; it seems scarcely even an idea of my brain. Nevertheless, of course our physical world is “real” enough; in its own way it is real enough just now to me, seeing that as I write this among the hills of Java, mosquitoes are biting me and I am acutely conscious of their stings. Some day, when opportunity permits, I may be able to develop this faculty with which I have been born, and add to the stock of facts about the invisible worlds which have already been gathered by our Theosophical investigators.

The facts already gathered by the scientists of the Theosophical tradition tell us that this physical world of ours is only a fragment of the true world, and that through this world, as also beyond it, are many invisible worlds. Each of these worlds is material, that is, not a mere conception, but made of matter; the matter of the invisible worlds, however, is far finer in quality and substantiality than the matter to

which we are usually accustomed. We are aware of solid matter, and liquid matter; gaseous matter, as of the air, we are not normally conscious of, and we note gases only when they incommode us, as when wind obstructs us, or some gas causes difficulty in breathing. Beyond this gaseous state of matter, modern science has discovered further states, vaguely termed "radiant" matter; and there is also the mysterious luminiferous æther—in every sense matter, and yet differing in its attributes from such matter as we know. All this vast domain of finer states of matter has been investigated and

described in Theosophy, and in Fig. 49 we have in tabular form some facts about the invisible worlds.

There are seven "planes" or worlds which have special relation to man, and each individual has some phase of his life in them. He is represented in the three lower of them by a vehicle or body of matter of that plane, and this body serves him as a means of knowledge and communication with that plane. Thus,

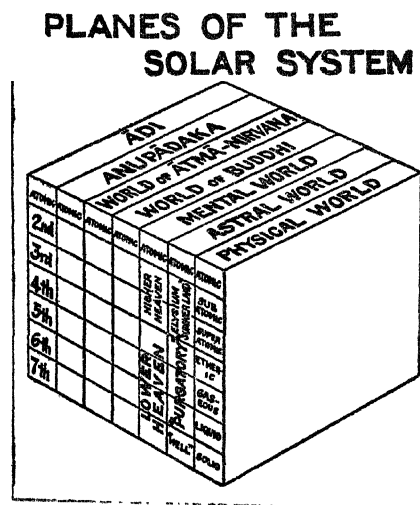


FIG. 49

each of us has a physical body, made up of the seven sub-states of physical matter, and through that body we gain experiences of the physical world. Similarly, each of us has a body of "astral" matter—so called because the matter is starry or self-luminous—which is called the "astral body," and each has also a "mental body" and a "causal body" made up of materials of the mental world. (See Fig. 28.) Each invisible body is of course highly organised, as is the

physical body, and there is an anatomy and physiology of these invisible vehicles as complex as that of the physical body. On planes higher than the mental world, man's consciousness is as yet rudimentary, and his bodies or vehicles in them are still awaiting organisation.

As is shown in the diagram, each plane or world is quite distinct from all the others; natural phenomena like heat and light and electricity are of our physical world of physical matter, and do not affect, for instance, the mental world of matter. As there are laws of solid, liquid, and gaseous states of physical matter, so are there similarly laws of matter for each plane. The matter of each plane has seven sub-states, called sub-planes; our physical world has not only the three sub-states of solid, liquid and gaseous with which we are familiar, but also four other sub-states, called respectively etheric, super-etheric, sub-atomic, and atomic. (It should here be mentioned that the word "etheric" relates to certain sub-states of *physical* matter, and does not refer to the æther of science, that substance which fills interstellar space and bears to us the light waves from the farthest stars.)

The highest sub-plane of each of the seven planes is labelled "atomic," for the reason that its particles are not molecular, but are composed of units which are not further divisible into smaller constituents of that plane.

All the invisible worlds are around us, here and now, and not removed in space from this world; the astral world and its inhabitants are around us all the time, though most of us are unaware of them. So too is that invisible world which is known in tradition as "heaven"; the glories of heaven are here and now, and all about us, had we but the eye to see and the ear to hear. How can this be, that in our rooms, that in our gardens and roads and cities, there are also other worlds? How can several worlds exist in one and the same space?

They can so exist, because each higher world is of finer matter than each lower. If we compare the matter of the three lower invisible worlds to the three states of physical matter with which we are familiar—the solid, liquid and the gaseous—if we think of the physical world for a moment as “solid,” the astral world as “liquid,” and the mental world as “gaseous,” then in one and the same space these three worlds can exist. A bottle can be filled with sand ; but it is not really full, as there are air spaces between the particles of sand ; we can put water into the bottle, and the water particles will go and occupy the empty spaces in the sand. Even with the sand and the water, the bottle is not really full, for we can aerate the water, that is, send gas particles to fill the empty spaces in the water, since water does not closely pack space, but is full of holes between its particles. Sand, water and gas can thus exist together inside one and the same bottle.

We can take another simile in order to understand how several worlds can occupy the same space. Suppose a room or large hall were filled with the old-fashioned round cannon balls, as closely as they will pack ; because of the shape of the balls, however closely they are packed, there will be empty spaces between them. Suppose then we send into the room thousands of small gun shot, each having a mysterious faculty of movement ; the shot could exist in the empty spaces between the cannon balls, and move about without finding them an insuperable obstruction. Suppose the room is quite full of shot, and there is no room for them to move at all among the cannon balls ; still, because the shot are round, there are empty spaces between them, and if we send in an army of microbes, they will live quite at ease among the small shot, moving about without finding the shot an obstruction.

Now this is somewhat the way that the astral world, and the mental and higher worlds, are here all about us ; our physical world, of solid and liquid and gaseous and the etheric

states, is porous, and between its finest particles exist great spaces; in these spaces exist particles of matter of the higher planes. An atom of a rare gas in the atmosphere, like Argon, might move in and out between the meshes of a wire fence without in the least being incommoded by the fence; and as Argon will not combine with any substance, the Argon atom and the fence will be shut off from each other, as it were, in consciousness, though both partake of the same space. Similarly, entities of the astral and other worlds are all about us, living their life, and we are not conscious of them, nor they of us, except under abnormal circumstances.

Suppose there exists one who responds to the vibrations of the astral and mental worlds and so can "see" them, and that he has also been scientifically trained in observation and judgment, what does he see? He sees a multitude of phenomena, which it will take him a long time to analyse and understand. The first and most striking thing will be that he sees, living in either astral or mental bodies, those friends and acquaintances of his whom he thought of as dead; they are not removed in space in a far-off heaven or purgatory or hell, but here, in the finer unseen extensions of the world. He will see the "dead" blissfully happy, mildly contented, bored, or utterly miserable; he will note that entities with these attributes of consciousness are localised to various sub-planes of the astral and mental worlds. He will observe how far from the earth's surface these sub-planes extend, and so he will make for himself a geography of the invisible worlds. He will see that in the astral world, and its lowest subdivision, live for a time men and women acutely miserable, and that that part of the astral world is evidently the "hell" described in all the religions; that a higher part of the astral world is evidently "purgatory," and that a higher part still, is the "Summerland" described by the communicating entities at spiritualistic séances. With a higher faculty of observation

still, he will note a part of the invisible world where the "dead" live as intensely happy as each is capable of being, and he will note that this is evidently "heaven," though in many ways more radically different and sensible than the religious imagination has conceived heaven to be. The mystery of life and death will be solved for him as he thus observes the invisible worlds.

Fig. 50 is an attempt to sum up in tabular form the

INHABITANTS IN THE "THREE WORLDS"

HIGHER HEAVEN	ADEPTS & INITIATES		FIRST ELEMENTAL ESSENCE	ARUPA DEVAS
	EVOLVED SOULS			
LOWER HEAVEN	AVERAGE SOULS		SECOND ELEMENTAL ESSENCE	RUPA DEVAS
	MEN AND INDIVIDUALIZED ANIMALS "IN DEVACHAN"		THOUGHT FORMS	
	PHILOSOPHIC ARTISTIC PHILANTHROPIC DEVOTIONAL AFFECTIONATE			
ASTRAL WORLD	MEN ANIMALS (In sleep and temporarily after death)		THIRD ELEMENTAL ESSENCE	KAMA DEVAS
	DISCARDED ASTRAL BODIES- "SPOOKS"		THOUGHT FORMS "Elementals"	NATURE- SPIRITS SYLPHS
	ATOMIC			
	SUB ATOMIC	CHURCH YARD	LOW ETHERIC FORMS	NATURE-SPIRITS 1. Cloud-Spirits 2. Fire-Spirits > (Salamanders) 3. Water-Fairies (Undines) 4. Land Surface-Fairies 5. Earth-Fairies (Gnomes)
PHYSICAL PLANE	SUPER ETHERIC	GHOSTS		
	ETHERIC		"Elementals"	
	MEN			
	GASEOUS	ANIMALS	MINERAL LIFE	
	LIQUID	PLANTS		
	SOLID			

FIG. 50

various inhabitants of the "three worlds," the physical, the

astral, and the mental or heaven world. Three distinct types of evolving entities share in common these worlds: (1) the human (composed of men and animals), (2) the Devas or Angels, with the Nature-spirits or Fairies, and (3) the life of "Elemental Essence," and the life of minerals. The third type is the most difficult to grasp, because it is life which is not differentiated into stable or persistent forms. The matter of the astral and mental worlds, *qua* matter, that is, irrespective of a soul who makes a vehicle out of it, is alive with a peculiar kind of life, which is delicately sensitive, quick with life, and yet is not individualised; if we imagine what the particles of water in a cup might feel as an electric current passes through the water, we have a faint idea of the vitality and energy of mental and astral grades of matter as "elemental essence" of the first and second and third types affects them. This elemental essence is, as it were, in a "critical state," ready to precipitate into "thought-forms" the moment a vibration of thought from a thinker's mind affects it; according to the type and quality and strength of the thought is the thought-form made by elemental essence out of mental or astral matter. These thought-forms are fleeting, or lasting for hours, months, or years; and hence they can well be classed among the inhabitants of the invisible worlds. They are called Elementals.

Of the same somewhat undifferentiated type of life are forms of the etheric grades of physical matter; while more differentiated is the life of minerals. A mineral has a duality of existence as form and as life; as form, it is composed of various chemical elements; as life, it is a grade of evolving life already habituated to build in matter crystal forms according to certain geometrical designs.

Looking at the second column of the diagram, we have of course, as physical inhabitants, all minerals, plants, animals, and men. Temporary inhabitants, disintegrating after a few

weeks or months, are those finer etheric counterparts of the physical bodies called the "etheric double," which float over graves where the coarser physical bodies are buried. Since these etheric doubles have the shapes of their more physical counterparts, and since they are still physical matter of a sort, they are sometimes seen by sensitive people in churchyards, and mistaken for the souls of the dead.

In the astral world exist temporarily all those physical entities, men and animals, for whom sleep involves a separation for a time of the physical body from the higher bodies; while we "sleep" we live in our astral bodies, fully conscious and active, or partly conscious and semi-dormant, as the case may be, according to our evolutionary growth; when we "wake," the physical and the higher bodies are interlocked again, and we cease to be inhabitants of the astral world. Of course the "dead" live in astral bodies in the astral world, "temporarily," as mentioned in the diagram, since after a period of time they finally pass on to life in the heaven world; this temporary life in the astral world may, however, vary from a few hours to a century and more.

"Discarded astral bodies" are exactly described by the words; just as we discard our physical body when we "die" and go to live in the astral world for a time, so too when we leave the astral world to pass on to the mental world, our astral bodies are cast aside. These discarded astral bodies are, however, different from our discarded physical bodies, because they retain a certain amount of the departed soul's consciousness locked up among its astral particles; they possess, therefore, many memories, and, having a curious vitality for a while, will like automata enact certain habits and modes of expression of the departed entity. They are called "spooks," and often are attracted to séances, and are there mistaken for the true souls, of whom they are nothing more than mere *simulacra*. Unless they are artificially

stimulated, as at séances, they disintegrate in a few hours, or in a few months or years, according to the spiritual or material nature of the ego who has passed on into the heaven world.

The seven sub-planes of the heaven world form two great divisions, the three higher sub-planes making the higher heaven, and the four lower sub-planes making the lower heaven. The lower heaven world is also known as "Devachan," the abode of the gods, or the place of light or bliss, because in its four lower subdivisions are found souls after death in conditions of happiness described in the various religions as "heaven". Here too are found those animals who, before death, became "individualised," and attained to the stature of a human soul. On the lowest sub-plane live those men and women and children in whom affection predominated in the character when on earth (however limited may have been its expression, owing to adverse circumstances), and they joy for centuries in happy communion with those to love whom was the highest possible heaven of earthly dreams. On the next higher sub-plane are those who added to affection a devotion to some definite religious ideal; on the sub-plane above, the men and women who have delighted to express their dreams of love and devotion in philanthropic action; on the fourth sub-plane are those who, with all these beautiful attributes, added a philosophic, artistic or scientific nature to their soul's manifestations when on earth.

In the three higher sub-planes, in the higher heaven, ever live all the souls who compose our humanity. Here they live as the "individuality," as the totality of capacity and consciousness evolved throughout the long course of evolution; from here, as the individuality, each soul descends into incarnation, putting forth a part of himself only, as the "personality," to experiment with life on lower planes. On the highest sub-plane live the Adepts and their higher pupils; on that next below, the souls whose higher evolution is attested by their

inborn culture and natural refinement when in earthly bodies ; and on the third sub-plane, the vast majority of the 60,000 millions of souls who form the mass of our as yet backward humanity.

Totally distinct from all the life in the visible and invisible worlds so far described, is the life of an evolution of entities known as Devas or Angels. In the higher heaven live the highest type of Deva, known as Arūpa or "formless" Devas, because the matter of their bodies is made up of the three higher sub-planes of mental matter, technically called "formless," since thought in that matter does not precipitate into definite shapes having form, but expresses itself as a complex, radiating vibration ; on the four lower sub-planes, called the Rūpa or "form" sub-planes, because thought creates thought-forms having definite shapes with outlines, exist the Rūpa or "form" Devas, the lesser angels. On the astral plane exists a still lower order of Angels known as Kāma or "desire" Devas, since the astral world in which they live is essentially the realm of self-centred emotions. On this plane and on the higher etheric levels of the physical, exist the Nature-spirits or Fairies, whose relation to the Devas is somewhat akin to the relation which our domestic pets hold to us ; these fairies, though their higher grades possess high intelligence, are not yet individualised, *i.e.*, they are still parts of a fairy group-soul ; slowly they individualise and become permanent egos by their devotion to individual Devas, just as, one by one, our pet dogs and cats attain to the possession of a reincarnating soul through their devotion to us.

The invisible worlds of Fig. 49 are those within the boundaries of our Solar System, and are the fields of experience for our evolving humanity. There are, however, other planes, extra-solar and so cosmic in their nature and extent, called the "Cosmic Planes". Each of these cosmic planes too has its seven subdivisions or sub-planes, and the lowest

and seventh sub-plane of each cosmic plane makes the highest and first, the atomic, sub-plane of our seven planes within the solar system. The idea will be clear if we study the two diagrams of Figs. 49 and 51 together. It is on the

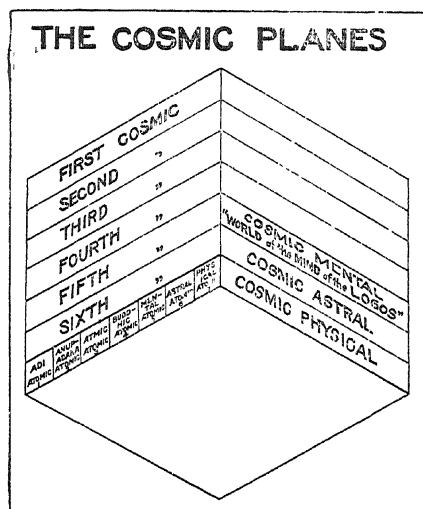


FIG. 51

fifth or Cosmic Mental Plane that there exists as a definite Thought-Form the great Plan of the evolution of all types of life and form in all our seven planes; this Plan is the Thought of the LOGOS HIMSELF of how evolution shall proceed from its beginning to its end. On this cosmic plane are the "Archetypes" discussed by Plato; here, "as it was in the beginning, is now, and ever shall be"—is an objective reality.

As is seen by examining the two diagrams of the planes of the Solar System and of the cosmic planes, the highest sub-plane of our mental world is seen to make the lowest subdivision of the Cosmic Mental Plane; from this follows a striking fact, that whosoever can raise his consciousness to work in the former, comes directly under the inspiring vision and power of the Archetypes of the latter. As the glories of the sky are reflected on the still surface at the bottom of a deep well, though in space the water and the cloud are far removed, so can the purified intellect and spiritual emotions of the soul see and sense and know the future that awaits us, "the glory that shall be revealed".

Such are the invisible worlds, in the lowest and least part of which we play at our rôles of mortality. But our immortal

selves are the inheritors of a vast unseen universe, in which our fuller life shall be, as we advance in knowledge and growth, a series of divine adventures amidst divine masterpieces. Even a tiny glimpse of this vast invisible world corrects our mortal vision of things, and gives a perspective to life and evolution which never palls in its fascination. All doubts of man fade away, as dissolve mists when the sun rises, when man can thus see for himself, and know by direct vision, and not merely believe. Though for most of us this vision is not as yet attainable, yet is there another vision of the purified intellect and glorified intuition which is indeed as a beacon light to guide our steps amid the dark paths of our mortal world. If Theosophy cannot at once and to all give the direct vision to the eye, it can at least give, more satisfactorily than any other philosophy, a vision of "things as they are" to the human intellect which inspires to good and adds to life's enthusiasms. Till all can see what now only a few see, this is all that Theosophy can legitimately claim, as the vision of the invisible worlds is thus revealed to the aspiring intellects of men.

C. Jinarājadāsa

(To be continued)

THE SUPERPHYSICAL BASIS OF LIFE

By H. W. MUIRSON BLAKE

(Concluded from p. 370)

(5) THE MULTICELLULAR BASIS OF LIFE

THE life, after remaining at the unicellular stage for a long time, is then ready to pass on to the multicellular stage, from the Protozoa to the Metazoa. On the inner planes, this means a more or less rapid progression of the life through the upper regions of the astral and the lower mental planes, the inclusion of the material of these worlds in its processes. Physically, we see this process as the intensification and specialisation of desire, with the coincident formation of tissue and specific organs as the result.

The initial change of the unicellular state to the multicellular has been the object of the widest embryological research in the individual; for, as we shall see, the process which was passed through by the life when it originally went through this stage, is reproduced to-day by every individual in his growth, from the moment of the appearance at conception of a single cell, the cytula or stem cell, to the appearance of certain simple formations in which the final result, the mature organism, is usually quite unrecognisable. This fundamental correspondence between the method of growth of the multicellular organism from the single cell (or fertilised

ovum) and the racial development of the original, earliest multicellular ancestors of man from the primordial single cell, is an example of the working of the "Biogenetic Law," or recapitulation theory—that fundamental law of growth which is of such great significance to the student of the Wisdom as well as to the biologist.

We see in this process the one cell become many cells by fission. The first stage of the process is reached when a cell-cluster is formed (*morula*), like a mulberry in appearance. The next process is the formation of liquid within the cluster and the consequent floating to the surface of the cells, so that a hollow sphere is the result, formed of a single layer of cells containing a liquid (*blastula*). The next thing to happen is the invagination of this sphere, the pressing inwards, at some point, of its surface, just as a hollow rubber ball may be squeezed, so that a cup-shaped organism is the result (*gastrula*), with a wall consisting of a double layer of cells. This *gastrula*, Haeckel regards as the most important embryonic form in nature.

This process, just briefly described, has been most minutely studied in the embryology of many of the animals of the most diverse stems, and it is always found to be fundamentally the same in all cases, thus proving for the evolutionist and for the student of the Wisdom, the unity of the origin of these various species and genera.

In contemplating this wonderful process of growth, the thing that strikes us is the way that we see here the life, as it were, playing with cells. In the mineral kingdom we first saw the life as atoms and molecules; then, having served its time as such bodies, it acquires the right and power to bend these atoms and molecules to its will, as we find it doing at the next stage to which it passes, the unicellular, when it manifests itself by building up molecules and atoms into plasm, and asserting thus its newly acquired astral individuality. It

serves again as the cell for a long time; then, acquiring gradually the right or power over these units, it begins to manifest its greater superphysical powers by twisting and turning these cells into bodies.

We are now in a position to distinguish clearly the chemical, the cellular, and the multicellular basis of the life at this stage, and also we have here some of the materials necessary for showing the relation between the individual (animal or human) and its physical body. Its functions are ultimately chemical or physical in nature, yet the individuality does not consist merely in these atoms or molecules taking part in these changes. The intimate relation of the life within that individuality to those atoms and molecules of which its body is built up, is not inherent in its present condition, but is purely the result of, and dependent upon, the period when that fragment of the life functioned in the mineral kingdom and manifested as molecules and atoms, etc. Similarly with the cell life within its body; the cell is the ultimate organic unit, and all tissues—muscles, bones, nerves, etc.—consist only of specialised kinds of cells; yet the individual is not these cells, however intimately they may reflect his condition. His individuality is something higher, but his intimate relationship to them is the fruit of that long cellular apprenticeship that the life of the individuality underwent when it functioned as the cell.

(6) THE REAL NATURE OF THE CELL

From the foregoing we can see how dependent the generalisations of modern Biology are upon the recognition of the cell. All forms above the unicellular are built up of cells; they develop from a single cell, the fertilised ovum; while, corresponding to this, the earliest organic ancestor of man and all the animals is also the cell. Thus the understanding of the

true nature of the cell is of supreme importance ; all the mistaken ideas of science to-day may be traced to the fact that the *real* nature of the cell has never yet been discovered.

There is an immense literature upon cell life, but the true significance of the cell will never be seen until the transfer of the Life-Wave from the physical to the astral (the change from Phase 4 to Phase 5—see section (2), p. 365) is discovered as the real birth of living out of so-called dead matter. The recognition of the spiritual nature of man is dependent upon the perception of this superphysical cell-nature—that the life in man has been the life in the cell in the distant part.

(7) THE HEREDITARY CONTINUUM

As science only recognises the physical aspect of phenomena, it considers life as form, and as only beginning as a cell at conception, and therefore as ending finally and completely at physical dissolution. This means, of course, that the only link which connects up the various forms is the hereditary or genealogical, and thus the only way in which a form may perpetuate itself is through its offspring ; for, just as that individual form began its existence as a single cell at its conception, so, they say, must that individual existence cease for ever when the form which is developed from that single cell dies. The only connecting link joining up a whole series of related forms or individuals in an ancestral tree will be that physical continuity of the germ-plasm which is supplied by parent to offspring.

The whole process is viewed entirely differently by the student of the Wisdom. To start with, he says that this beginning of the form as a germ is only apparent ; the super-physical impulse, which is the cause of the form, existed before the form appeared and persists after its dissolution, and the construction of the form is merely part of a process by

which not only the race *as a whole* is evolved but also that unit of life which the form represents. I shall have more to say presently upon these two kinds of growth, Racial and Individual.

The scientist regards "conception" as the beginning of the individual, just as he considers that the whole life-process begins with the mineral kingdom. To the student of the Wisdom, just as there are those other stages of the Life-Wave (Phases 1, 2 and 3) before it entered the physical world and manifested as the mineral kingdom, so does this physical stage for the individual, when it is born into a form, represent but a single phase of its development, behind which are other phases.

The hereditary continuum is but a reflection of the process of the gathering of experiences within the life. The life is the real continuum behind all phenomena, at whatever level it may be. An impulse from a group-soul may manifest as some lowly creature, on the physical dissolution of which a short individual period will be spent upon the astral plane, corresponding to the short distance that the group-soul has risen through this world. During its passage it will, as it were, digest its few experiences, and so, on arrival back to its group, will have them in such a form that they may be assimilated by the whole body, so that all individuals proceeding from this group-soul will in future possess a trace of these impressions. This would apply to morphological changes in the body, as well as psychological ones. In the case of man, though physical heredity may give him a physical resemblance to his parents or ancestors, yet the real continuum is not the family tree, but the individual's causal body, in which all the experiences are stored. It is not the ancestry of a man that makes him, but his own individual past. He is only superficially a child of the time in which he lives, the temporary adaptation of his eternal principles to temporary, changing conditions. It is the materials stored in his causal body which really constitute the man, and which are

the part of him which remains unchanged, except for natural growth, through all the constant changes in his lower bodies.

(8) THE BIOGENETIC LAW

The two different forms of growth mentioned in the last section must be clearly differentiated, the one from the other, before development or evolution generally, can be understood and the two seen to be causally connected. The one biological series is found in embryology (Ontogeny), and the other in the history of the development of the race (Phylogeny); and the Biogenetic Law states that ontogeny, or the development of the individual, is causally connected with, and is a brief recapitulation of, phylogeny, or the development of the race to which that individual belongs. Haeckel says: "The connection between them is not external and superficial, but profound, intrinsic and causal."

We have shown an instance of the working of this law in describing the development of the *Gastræad* from the single cell through the *Morula* and *Blastula* stages, not only as a racial (phylogenetic) series, but also as individual growth (ontogenetic), a process that all individuals, at and above the *Gastræad* stage, must go through in their embryological development. In the case of man, during the nine months of foetal life he runs through, or recapitulates in his bodily changes, the immense process by which his marvellous organism, with all its systems of muscles, nerves, brain, etc., has arisen racially, through periods lasting through millions of years, out of the primitive single cell, his earliest organic ancestor.

Many parts of this history have of course been dropped out or greatly changed by adaptation in the individual, but still the series as a whole can plainly be followed in the embryology of the Mammals; and now the scientific explanation of why an organism should grow from a single germ, is that the cause is

inherent in the plasm of that germ due to its racial past ; that Ontogeny, the development of the individual, is caused by Phylogeny, the history of the development of the species to which that individual belongs, while the cause of Phylogeny itself is said to be " Natural Selection " or " survival of the fittest ".

To the student of the Wisdom, Phylogeny is not merely the physical history of a number of forms, gradually changing along lines dictated by success in competing with the other forms about them, but is the history of the Life-Wave in all the seven phases tabulated above, while the process of Ontogeny will not merely be the single manifestation of an individual, but the process adopted during the repeated appearance again and again of the same unit of life. The gradual change of one species into another is not only due to the fact that the latter is the most favoured or successful in the struggle for life, but also that the life, having attained its full expression in that type of body, is gradually, through the generations, moulding it into vehicles in which it can express more of itself.

We have described the return of a lowly organism, on the dissolution of its physical body, back to its group-soul, digesting on the way there, during its short individual superphysical existence, its small collection of experiences, which are assimilated on arrival by the whole body. Fresh individual impulses are put out from the group-soul and descend to manifestation again, along the same path by which the last units returned. More experiences are gathered, and in due course they return again to the group-soul, which, with the gathering of of more and more experiences, will pass into a slightly higher habitat ; this will bring about certain definite changes. Thus :

1. The units proceeding from the group-soul will be changed in their maturity.

2. There will be a slightly longer individual superphysical life, in finer matter than hitherto, allowed for by the fact of the group-soul having passed a little higher, and so there will be a longer distance for the individuals to travel along on returning.

3. The improvement of the mature organism will permit a greater variety of experiences to be collected, the increase in the time necessary for preparing which, will be allowed for by the increase in the length of individual superphysical life.

Each group-soul will thus have a definite ontogenetic process, or method of building up its own individual manifestations (the ontogeny of that species which it ensouls), peculiar to itself; and as the group-soul develops and passes up a little higher, away from the physical, its ontogenetic process will be slightly modified, and the result of this process will be a slightly different organism. Thus we see the racial evolution, or phylogeny, in this rising of the group-souls, and the automatic reproduction of this, within its own ontogenetic process, in the slightly modified individuals which proceed from that group-soul from that time onwards.

The group-soul passes upwards through the astral and lower mental planes, until, on entering the higher mental, the human stage is reached. Here we see a very remarkable agreement between phylogeny and ontogeny, when we find the process of reincarnation, which is the specialisation of ontogeny at the human stage, duplicating the descent and ascent of the Life-Wave to a peculiar degree.

Chain Periods	Phylogeny	Ontogeny	Habitat of Group- Soul or Life
1st	1st Elemental Kingdom	Descent of the man into incarnation, on completion of his causal period, through the mental	Higher Mental
2nd	2nd Elemental Kingdom		Lower Mental
3rd	3rd Elemental Kingdom		Astral
4th	Mineral Kingdom	Human physical life	Physical
5th	Vegetable and Lower Animal	Astral life	Astral
6th	Animal Kingdom	Heaven life	Lower Mental
7th	Human Kingdom	Causal consciousness	
		Post-Mortem life	Higher Mental

} Down

} Up

Tabulating these, we have in the left column the history of the Life-Wave, whose descent and ascent into matter, or involution and evolution, is shown in the extreme right-hand column. Each phase takes one Chain-period, so that the complete phylogenetic process takes seven Chain-periods (= one Scheme of Evolution): on the right is Ontogeny in the case of man, or the human life cycle; and we find him first on the downward arc descending into matter, descending from the higher to the lower mental, and through the astral into incarnation, just as the Life-Wave passes through the 1st, 2nd and 3rd Elemental kingdoms. The time when the life first manifests as the mineral, corresponds with the moment of conception when the man is only a cell. The passing of the Life-Wave on to the astral in the human cycle, is physical dissolution, followed by astral life, to be followed by his heaven life, corresponding to period (6); and finally, when the real man is reached, the individual human phase and the collective human or racial human condition coincide. It is the causal consciousness, however brief a flash it may be in many cases, that differentiates the human from the animal.

H. W. Muirson Blake

LOVE'S MANTLE

LOVE like a brodered mantle lay
On my beloved's shoulders,
Deep in hue as sorrow-shadowed eyes,
Bright with stars of love-illuminated skies ;
Compassion's fibre, pity's tint,
And youth's design were woven in't,
A royal mantle that he wore alway.

Love as a cloak lay round his soul,
Soothing the pain of many,
Shielding the weak from perverse winds of fate,
Gentle wisdom turning shafts of hate ;
Knowledge and strength he strove to take,
A sword to wield for love's sweet sake,
And ever his hand the broken rendered whole.

Love is the breath of my beloved's life—
What of the wind-swept mountain ?
I seek no zephyrs but his gentleness,
Nor sheltered calm beside his tenderness,
For my beloved is the home
Of those that suffer, toil and roam,
And love is the breath of my beloved's life.



BUDDHIC CONSCIOUSNESS

By W. INGRAM, M.A., LL.B., D.Sc.

THIS article must be treated as one of suggestion only. It is difficult to write of a form of consciousness of which the most advanced of us has very little conception. To some it is merely a superior form of feeling which the saint and perhaps the sinner enjoy more than the ordinary man. Frequently we seem to trace in the words of Christ an allusion to something quite different, to a new consciousness which in many ways is a contradiction of the consciousness we know.

This difference of opinion, which might be fundamental, must, I think, be solved in favour of the latter view.

Consciousness, whatever it is, is a unity. It is no doubt very easily altered. Its inner springs, and its impulses from without, shift, moment by moment. In a sense we are never the same as we were at any former historical point of time. Yet on the other hand personality changes very slowly, because it creates for itself, or finds as it goes, centralising ideas and feelings which live *on*, as it were, but little altered by the welter of sense and feeling. It results, if I am right, that personality is really the reality—the end for which consciousness exists. But is it too much to assume that personality is capable of vast changes in itself; is capable indeed of renewing the whole extent of consciousness, so that a new man comes to birth with fundamentally new ideas, motives and feelings? It must be inferred, if that be so, that consciousness is not an end in itself—not a being, but only a mode of being. It might be compared to an eye, which gives sight to the inner man, were it not that it furnishes more to the soul than sight. It is capable of opening to the inner eye, its own states, past, present and future, in relation to each other. It is said that it makes the person to know himself. But there, I think, its mission is at fault, if it be credited with any such mission. We never see the true self. And the question remains, is it there to see?

It again appears that one may infer that one consciousness may differ from another relatively, not by reason of what it apprehends, but by reason of its power to observe the place of the soul in the scheme of things. But any such investigation would be useless unless we knew something of what the person is, and what its capabilities. Now no investigation of consciousness has ever yielded any solid fruit in this direction. Psychology speaks of states, processes, etc. It is as if a chemist tried to build a science of elements upon the smells

and colours they produced. A little might be got in this way, but not enough to make flesh and blood for a theory. Consciousness is illumination in darkness; but the source is not within the ray of its searchlight. It tells in a way of forces impelling man, of changes awaiting him, of hindrances, of hopes, of ideals. Best of all it is capable of giving him rules of conduct which serve both as rudder and anchor.

This then is our great difficulty in trying to understand consciousness—that we are at fault when we question it as to three separate matters: (1) its origin, (2) its betterment, and (3) its permanency. All three questions merge one into the other. The cardinal question may be stated in this way—is consciousness our only enlightenment, or may we look for a new consciousness, which will enable us to see and explain so much that is dark?

I propose to suggest some points upon which I base the theory that there may come in time to man—if it has not often already come—a new consciousness which reveals the true nature of the self, not as an isolated being, but as a member of a new community in which the human has but little part. I call it a new consciousness, not because it will destroy all that the old contains, but because it will so revolutionise the old in content, and particularly in point of view, as to suggest a consciousness substantially different from the present.

There is to-day talk of supermen, and, as the disciples thought that the Messiah could only come with a crown on his head and warriors at his call, so we are apt to think that the superman is to be nothing but overgrown humanity with greater virtues, born of greater power. In fact we think that the millennium will come when we have sufficiently multiplied social moral rules and commandments, and with this have achieved the greater restraint necessary to complete knowledge and obedience of these. Yet is it not certain that moral rules or laws never uplifted a society? They make no man more

patriotic or more self-sacrificing. They merely supply props for self-sufficiency and self-esteem. And is it not written : " Blessed are the poor in spirit, for theirs is the Kingdom of Heaven ? "

From the pinnacle of morality we may thus survey the field of the present consciousness. Its kingdoms lie below, but progress upwards ; it provides none. What is amiss is that it individualises. Moral men tend to coalesce in groups which exclude every form of soul that is not built on their model, and not the worse only, but also the better are equally flung out.

Having shown the flaw in our present outlook—a flaw that is permanent—let me institute for a moment an inquiry into the origin of consciousness. What is it ?

There exists in the human system, so secretly placed that it is even yet scientifically possible to argue away its existence, a force which we call vitality. It appears to have no community with other natural forces. Its home is protoplasm. In what it exists when protoplasm is absent, we do not know. Theorists say that it is either ether, or a product of ether. It is distributed over the whole world in every form of life, of which it creates endless varieties, each suited to a particular environment. It has two extraordinary powers, and one extraordinary limitation. It has the power of proliferating cell-tissue, so as to form the nervous system. The nervous system is nothing more or less than the physical seat and power-house of vitality. By means of it, and by an ingenuity which is inscrutably profound, it creates about the nervous system the mechanism of the body. The body has no other use than to protect, to nourish and to do the will of the nervous system. The best proof that the body is a mere mechanical agent is that hands and eye cannot repair it. The nervous system, while we sleep, builds, nourishes, protects and repairs the body with a skill that is incomprehensible.

This is its second extraordinary power: the vital force is intelligent. Again the nervous system is not the intelligent agent, although the miracle would not be the less if it were. I use the word intelligent—intelligent to the verge of omniscience—but I cannot affirm that this central power is conscious. Without consciousness it exhibits a power of calculation, resource, and intuition, before which our conscious thinking stands convicted as a blundering Caliban.

What then is consciousness? Let me again dwell for a moment on the primary nervous system. Telepathy at this stage of time is a toy, just as mesmerism was in the days of Mesmer. Mesmer imagined he had discovered the great secret. So think some telepathists. But telepathy, plainly allied as it is to mesmerism, is nothing more than the communicating power inherent in all nervous systems. A recent writer, Mr. Newlands, has illustrated its processes by explaining the instincts and habits of certain lower animals, and has postulated the theory of a collective intelligence resulting from the very intimate *rapproch* which prevails in herds of animals, birds and fishes. It appears to be a possible conclusion that the nervous system, without any aids whatever, can receive and give out intelligent thought to be gathered by other similar systems.

But any such mode of communication would of course be too cumbrous, as well as too uncertain. It has to be seen that every nervous system has to live in an environment which is both its friend and its foe. The nervous system must acquire a greater and a swifter knowledge of what is passing outside than can be got by telepathy. Hence the development of the special senses.

We come now to the point at which consciousness begins. Without the special senses the mind of the nerve system is asleep—dreams perhaps—but has no hold at all upon environment. With the senses, especially that of sight, comes that

clear vision of the external which at once awakens consciousness. The first view of consciousness is of a receptive organism designed to spy on the external. Then we observe other supplementary faculties—time, memory, and reasoning—all designed to organise the work of understanding and storing information regarding the external. If these faculties in their ordinary activities have not the accuracy of the inner intelligence, which brings them to be, we must perhaps blame the environment which changes so capriciously that it is impossible to present a mathematical front to it. All counter-agencies within are of the nature of a compromise. Nothing is exact.

At this stage it is possible to survey the whole system, as one built by the vital force for its own housing and development. Its function is to persist in life—it lives to live. And apparently all life-systems, multifariously different as they are, are parts of a system which amidst confusion shows demiurgic design. This, however, is the limitation to which I alluded as one of the mysteries of the situation: that the intelligence which I have described, extraordinary as are its powers, is mechanical only—purposeless, unable to do more for its system than protect and prolong it.

One further function, however, should not escape attention—that of reproduction. Conscious that the life-systems in which it dwells are subject to decay and to the risks of hostile environment, the life-system holds within it provision for fresh housing of the vital force. Mechanically, reproduction is nothing more or less than budding off. The parent nerve system throws off periodically microscopical portions of itself which have the power under suitable circumstances to proliferate cell systems, and out of these to create fresh bodily mechanisms for the prolongation of the peculiar functions which the life-force persists in carrying on. Again I would remark that the peculiar limitation of the system is that it is

absolutely mechanical. So says the materialist, and he closes the further discussion by saying that all else—the desire for beauty, for love, the ideals of the race, the glory of God—is merely the restlessness of that vital force, that came blown from a distant planet—a creature of chance with a destiny that is blind.

I do not know why, if there be ultimate wisdom, it should be so slow or so inefficient in moulding the world to its own views. But I do recognise that the blind will-force of Schopenhauer and Hartmann is as inverted a view of the whole, as that of the follower of Fichte, who starts with an Absolute Mind, and fails to produce anything real by means of it.

When one returns to the human system, the uncomfortable suspicion arises that consciousness is not completely explained by that mechanical view of life—evolution—which the materialistic schools favour. They are no doubt aided to some extent by the apparent futility of human endeavour as a whole, by its constant striving to be better, and its constant defeat. It seems impossible to lead a natural life and glorify the highest in us at the same time. But there the materialist is slain by his own argument, for this reason—that if the life-system were homogeneous, the creation of a single force, whatever, its shortcomings, it would not aim at anything, except to make more efficient the mechanism through which it looked upon and moved environment. In fact the idealist, the martyr and the man of self-denial would not be a hero but a freak, like the Siamese twins or dog-headed men.

But the difficulty goes deeper. It is then clear that something disturbs the process of life evolution; something that obstructs the straight thrust upwards of the power which is seeking for equilibrium, for peace in a natural environment. Observe a change in the centre of individuality as the living being grows. At first the centre, the government, the *raison d'être*, is in the nervous system. Then, at a certain

stage, consciousness awakes and the growth of personality begins. But, strange as the statement may be, it is not the life-force that creates the individual. We are not the life-force, looking out of the eyes of consciousness. We know nothing of the life-force; we observe but vaguely its ideas and methods; we bring to its saneness a mood heated with the joy of living; we take the sacred house of life, and treat it as a plaything.

The life-force does not individuate. It subordinates the whole business of the self to the preservation and glorification of the thing it creates. Conscious as it is, far more so than the life-force, of the perilous and temporary hold which is all it has of this mortal tabernacle, the person nevertheless exploits that tabernacle for its own ends and purposes. It has to be said of its ends that they are less comprehensible than those of the life-force, that they are apparently whimsical, and scarcely conscious of any clear destiny or any purpose. Besides, there is constant friction between the two centres. The watchword of the life-force is prudence and temperance. Consciousness has created a whole colony of shibboleths, many of which scorn the whole business of being. Watch a young man in love. Is all this display necessary in order that the new life may safely be budded off? In truth he might learn something of the art of begetting from the anemone or the amœba. The aberration is due to the presence of personality, which, as it grows, creates for itself a new heaven and a new hell.

Society is not unknown to the life-force. Collective activity and mutual preservation are part of its prudential scheme. And it may be said that in many respects the Social Organism, as we know it, reflects not distantly the aims and policy of the life-force. But while Government has the *salus populi* at heart, there exist in the community many institutions, whose ideals have little or nothing to do with the safety of the

individual. The Church leaps at once to the eye. Its avowed aim is the salvation of the soul. The country of its ambition is heaven, not earth. No doubt many a Churchman supports his Church, because it assists the moral tone of the community, and keeps the freethinker in his place. It is recognised that good morals and longevity are not distantly connected, and that pious prudence is an asset to the State. But every student of morals knows the exact flaw in ethics and in religion based upon purely prudential motives. The Categorical Imperative knows no exceptions, because it is in accordance with the dignity of person that it should be subject to no laws which are not those of its own conscience. In one word the person is an end in himself, his own lawgiver, his own subject. In that philosophy, life is merely a chattel among chattels, and the person stands out as the truth in being.

But it is one thing to make the bold assertion, another thing entirely to prove that there is any reality which justifies it. Followed out to its logical end, the theory may attain the dignity of heroic suicide. It refuses to calculate. It demands the whole ideal, quite ignorant and quite careless of how far the real can assist in its attainment.

What is the solution of this natural dilemma—a dilemma that has faced humanity as far back as history takes us, and which is in no danger of a very early solution? I re-state the problem in this way. Honesty is said to be the best policy. That means one or both of two things : either that it is prudent, *i.e.*, life-preserving, to be honest, or that, although less prudent, it accords better with a law which I find in my soul—which indeed is about the only evidence of its existence.

These two points of view really prove that there are two communities, governed by laws and ideas entirely different. Man's fall is just the contrast that the true person draws between the point of view which the Kingdom of Right enunciates, and the point of view of a Kingdom which is not

the Kingdom of Nature, but another Kingdom, in enmity to the Kingdom of the Soul. Now the diversity of principles, which conflict in our mind, can have no other solution. The matter is so classical that it would be idle for me to canvass it further. At the same time the common notions with regard to the community of the soul are apparently wrong. In reality they deny the existence of a Society, postulating an Absolute Power, which is the only lawgiver and judge. No doubt all flows from the Absolute, but that does not derogate from the fact that the spirit of man is citizen of a realm which has its own customs, its own laws, and its own great traditions. We are familiar with the phrase "the Communion of Saints," and although the Churches have rather lost the idea, it is not heresy to believe that the dead and the living share one society and dwell together. Nor is there anything impossible in this view.

It will occur to my readers at this stage that the present state of consciousness, however long it has existed historically, is one of transition, the proof of which is in the contradictions with which it is daily distracted. All the great philosophers and all the great theologians have stated this circumstance, and have laboured to show how humanity may remove the evils it conveys. They recognise two opposites against which the spirit of man contends—on the one side, the flesh, and on the other, the devil. Both in different ways hamper the practical idealist and tend to turn his desire of the better into a hypocrisy. But the body is not so much a stumbling-block as the power of evil. No doubt, as matters exist, there are appetites to be gratified; but apart from man's inhumanity to man, civilisation has shown that it is possible to live a wholesome life and keep the commandments. Christ recognised this. The other is accordingly the eternal enemy of the spirit; for, as the scripture says: "From within come the things that defile the man." Theosophy has always recognised that man's

aspirations are the origin of the devil in man. The devil is not flesh, nor in flesh, but is in a way the reflection of that spirit within us which cries for something that man scarcely understands. If man were a brute he would be without sin.

Now it seems almost a trifling with serious thought to suggest that man creates for himself a model which he can never satisfy—a model which he himself can never clearly explain in practice to himself. The cry of the Psalmist for a clean heart and a right spirit is very like the infant crying in the night, and with no language save a cry. There is more definition in St. Paul's magnificent description of Charity ; but we all know that no language has yet framed a word that adequately explains the state of mind and feeling which the text of St. Paul endeavours to define. Without doubt St. Paul is writing of the Buddhic consciousness, and his utterance, which sums up so much scripture, is our chief evidence that man aspires to and may attain a higher consciousness than seems allotted to the inhabitant of any human body.

Let me interpolate a single remark. The law which forms the basis of our discontent is not created by the individual mind. I have already indicated that action is always inferior to the call upon us, and for this reason we treat the demand as coming from a society and as the law thereof. We have a similar state of feeling when we contemplate the demand which human communities make upon us. Yet we tend to respect more lightly the laws of nations, because we know they are so often the fruit of the very blindness and injustice of which we accuse our own souls. We measure quite differently the demand of the other community, because our own souls assure us that the law is perfect, and that to break it, is to receive the ostracism, the loss of communal rights and protection, which appropriately marks the offence. Sin punishes its author not only with natural penalties, but with loss of spiritual vision and spiritual goods.

The matter goes further. Were the law our own, or could we isolate ourselves from those who expect compliance, we should not regard our failure in the same way. We should more clearly see that under present conditions the law asks too much, makes indeed a claim to the impossible. Is it not odd that that view of the situation so little appeals to us—that the best of us are willing to be labelled hypocrites and fools, rather than surrender the unequal contest? “Blessed are they that are persecuted for righteousness’ sake” . . . again and again Christ reminds us that the rewards of the spirit come to us a hundredfold, but with tribulation. Remember how unequal the contest is; for the law demands not performance, but that inner purity from which nothing but righteousness can flow. Yet the human heart is a charnel-house—“And they who fain would love thee most, are conscious most of guilt within.” There is so much to be said for the idea that we are not self-contained in these matters, that the spirit of man is helped by agencies, themselves members of a vast community—the community of those who live on a level to which we as yet are strangers. And if some one asks: “Why then have we these hindrances? Why do we daily pray to be delivered from evil?” I answer simply, we have not deserved or earned the freedom of the other community. We are no doubt brothers of that society—poor brothers, who have not the power to receive what would be so freely given, the safety and the salvation that waits for us. Without doubt there is no royal road to the higher consciousness; there is no help that can shorten the journey. Every foot of the way must be trodden by each of us, naked and alone. That is why the way forward is so slow; why the helpers are so powerless. They can only bind up our wounds. They cannot tell us what we fain would know. Experience is the only master.

What is the evil that shames us—from which we claim deliverance? I cannot put it better than so many Theosophists

have done—it is separation. I dwelt at an earlier stage on the peculiarities of our individual life. A single thought will show you that civilisation does little or nothing to destroy the evil which separateness brings to a community. Scots poetry has asserted not only the independence but the brotherhood of man. Our spiritual being yearns after a community in which all men shall be friends, brothers and lovers one of another. The scriptures tell us of such a community. But have you realised how many things of daily life stand fatally against that ideal? There is, for instance, money. Not only does the community of to-day worship the man who possesses it, but money buys so much that belongs only to the spirit. How hardly shall a man whose life is based on wealth enter into the Kingdom of Heaven! No amount of goodwill, of purity, can gainsay that sentence. The poor in spirit alone have the Kingdom.

Then there is sex. How often its peculiar distraction invades the community of those who would be brotherly! What terrible lapses in friendships, that might have been so fine!

“And then comes a mist and a dropping rain
And the world is never the same again.”

And there is crime; and crime raises its head so often out of the low levels of property, and frayed nerves, and sex. And besides these there is power, unjustly and selfishly used. And there are so many other things that cause man to look out of his windows at his fellow man bearing heavy burdens which the looker-on would scorn to touch with the least of his fingers. And there is fine living and the pride of caste; there is culture, there are those who command and those who are slaves. And if you believe the politicians, these things were there in the days of Nero, and will be there long after we all have gone the way appointed.

Could there possibly arrive a soul that cared for none of these things, and could he, if he did come, be of any use in our familiar society? No doubt that has been the dream of saintly souls in every age; but is the dream attainable? Could there arrive a man who, whatever his circumstances, might still move through the streets and into houses of the people, revered, because all that divides and individualises was nothing to him.

This is what the Buddhic consciousness means. And when I write of it, let it be understood that the stage of thought which it reveals must not be thought to be a final one. It entails so vast a change on the life of to-day and is beset with so many barriers, that we treat the man who aspires to it as a stranger in the house—an idle babbler. But it will be observed by the shrewd hearer that the power of the devil over us is based upon the power of the flesh, that his temptations are our needs and greeds, which ought to have remained matters of nature, but have become matters of personality and of pride, matters wherein men who should have been brothers glare at each other over fences, take toll of each other, and hate the brotherhood they have misused. Hence, so long as the spirit returns to the house of flesh, it must continually be in danger of the lower part of its nature—must live on the verge of sin. The Buddhic consciousness is for us a heroic anachronism; a magnificent dream that half realises itself, merely to fade away. Or does it entirely fade? Where are those saints and martyrs who in the past, however imperfectly, proved that that consciousness was possible? Does the law of rebirth bring them back, or have they earned the power to live free of this earthly home? It seems to me that human society is like a pot a-boil. So much of its contents is always sublimating; but the pot goes on boiling all the same. Society never progresses in a sense, because all the progressive elements in it pass on to another Society in which they have earned a home.

But there is my doubt. It would be folly to suppose that there are circles in spiritual communities, as there are in nations—and even if one supposed that each circle exhibited a new form of good and power, the difficulty would still remain that the ideal of the spirit is a brotherhood in which, from highest to lowest, the law of mutual help and protection reigns. The doubt is solved, if you consider the office of the helpers of humanity, men who once ran our race, knew our frailty, and now are blessed. But blessed how? Not with a golden crown and a melodious harp, but with the power to take part in the upraising of the lesser brotherhood. And if indeed there be what may be described as divisions, these divisions are the truth of brotherhood, for they are the foundation of aspiration.

This article is so long that I cannot examine the classical statements of Buddha on the vice of separateness, and His even more classical rules for the overcoming thereof. While you peruse these, do not forget that the scriptures of the Jews contain almost parallel rules, and that, whatever the differences between the doctrines of Christ and Buddha, the identity of aim and thought is startlingly convincing.

One final remark. I pointed to the change of consciousness which the complete feeling of self-sacrifice and brotherhood produces, but I emphasised the view that the new consciousness will in turn give way to a higher. My reason is this—and science is on its way to prove that my view is right—the life of the spirit is not necessarily confined to earth, to living in a body composed of ever-disintegrating chemicals. The life-force can, I believe, be collected and used by souls at higher stages of progress, without the aid of the nervous system. At that level naturally the whole of our present circumstances will cease to affect consciousness. That is the stage which the Indian has termed the *Nirvāṇic* consciousness. The barriers between spirit-system and spirit-system, will

then have grown increasingly tenuous, and telepathy will be almost as if man spoke with man. But the Buddhic consciousness could not exist on that level. The Buddhic consciousness is a transition point of view. It governs the ways of a spirit that is still hovering between the earthly tabernacle and the first of the ultra-physical stages. Take for your example the description of Christ, who was an eternal Spirit, but took to himself a mortal body and suffered in it all the ills of humanity. He did not require to practise consciousness by aid of a body; but the consciousness which that body gave Him was Buddhic. He was a Spirit, conscious of a spirit-nature, practising nevertheless the things of spirit according to the rules and limitations of the human system. Nothing so clearly explains what I mean by Buddhic consciousness. It is the consciousness of a spirit come to itself, discerning that the body in which it lives is something alien to it, and that its true home is elsewhere. When Christ finally left the body, he rose to the Nirvāṇic consciousness, but he retained the memory of the Buddhic consciousness, that he might be, what otherwise he could not have been, the helper and the guide of every believing and aspiring human being.

W. Ingram

POYA DAYS

By MARIE MUSÆUS-HIGGINS

II. THE FULL-MOON DAY OF JETTHA (JUNE)

The important event which occurred on the full-moon day of Jettha (June) is the coming of the Thera Mahinda to Lanka (Ceylon).

THE Thera¹ Mahinda was the son of the great Buddhist King Asoka (Dharmasoka) of Magadha, Jambudvīpa (India). King Asoka was an ally and friend of the King of Laṅkā, Devanampiya-Tissa, who wished to become a Buddhist, as King Asoka was. So Asoka asked his son Mahinda, who was a great Buddhist Arhaṭ, to go to Laṅkā and preach the Dharma to King Devanampiya-Tissa and his people.

Asoka spoke to Mahinda and his Theras thus: "Ye shall found in the lovely Island of Laṅkā the lovely Religion of the Conqueror (Lord Buddha)." Mahinda was to take with him the Theras Itthiya, Uttiya, Sambala and Bhaddasala. He had been for twelve years a Monk at the time when King Asoka ordered him to go to Laṅkā.

Mahinda decided to visit his relatives first, before leaving for Laṅkā, for he was sure that, once there, he would remain in Laṅkā till the end of this incarnation. So Mahinda preached to his relatives in India for six months, and he visited his mother Asandi-Mittra and his sister Sanghamitta (who was also a Nun). Then he took with him, besides the four Theras, Sanghamitta's son, the Samanera² Samana (mighty in the six supernormal powers), and the lay-disciple Bhalluka, and on the full-moon day of Jettha they rose into the air and alighted

¹ Thera—a Buddhist Monk who possesses the Iddhis, an Arhaṭ.

² Samanera—a Buddhist Monk who has not been fully ordained.

on the Mihintale Mountain in Laṅkā (about seven miles distant from Anuradhapura, the Capital of Laṅkā). Here they waited for King Devanampiya-Tissa, who was just then on a hunting expedition, and quite near.

The King saw a deer grazing at the foot of the Mihintale Mountain. He sounded his bow-string, in order not to attack the deer unawares, and when the deer took flight, the King chased it up the mountain, and it ran to the place where Mahinda and his Theras were standing. It is said that this deer was really not a deer, but the Deva-Puṭra¹ of the mountain, who had taken the shape of a spotted deer in order to guide King Tissa up the mountain to the Thera Mahinda. When the Deva had accomplished this task in the shape of the deer, he disappeared, and King Tissa saw to his astonishment the yellow-robed Mahinda standing there in the place of the spotted deer. The six companions were not visible at that time, so as not to frighten the King.

Thera Mahinda called out to the King, after he had searched in vain for the deer: "Come here, Tissa." More astonished than before, the King wondered that the yellow-robed Monk, whom he had never seen before, should know his name, and he thought at first that he must be a Yakkha² in disguise. But he approached Mahinda, and then Mahinda began a conversation with him, which convinced the King that this yellow-robed Monk was a very learned man; and the King's wise answers showed the Thera Mahinda that the King would be ready to understand the new teachings which he had brought to him. King Tissa put his bow and arrow down, never to take them up again for hunting, and Mahinda said: "Out of compassion for you and your people I have come here." King Tissa then inquired whether there were more yellow-robed Priests in Jambudvīpa. And Mahinda, showing him

¹ Deva-Puṭra—the Deva-Guardian of the mountain.

² Yakkha—a half-demon who could change his shape whenever he liked. At that time Yakkhas and Nagas (also half-demons) are said to have lived in Laṅkā.

now his six companions, said that the sky of Jambudvīpa was glittering with yellow robes.

Mahinda now preached to King Tissa and his followers (who had come up the mountain by this time) his first sermon on Conformity in Religion, and the King was so much impressed with the words of the wise Mahinda, that he invited the great Thera and his companions to his Capital, Anuradhapura, where Mahinda at once began preaching the Dharma. Soon the whole Island of Laṅkā became Buḍḍhist, so convincing was the teaching of the first Buḍḍhist Missionary in Laṅkā. King Tissa had the Island consecrated to Buḍḍhism by Thera Mahinda, and Buḍḍhism became the religion of all Sinhalese, over the whole Island. During his whole lifetime, the venerable Mahinda remained in Laṅkā, preaching and ordaining Sinhalese Monks, and when he had completed his mission he passed into Pari-Nirvāṇa.

At the place where Mahinda and Devanampiya-Tissa first met, and where Mahinda's body was cremated, the successor of King Tissa, King Uttiya, built the Ambastala-Dagaba, which still stands on Mihintale Mountain and tells us about the great Thera Mahinda. Even at the present day, more than two thousand years later, on the full-moon day of Jettha, the event of Mahinda's coming to Laṅkā, and introducing Buḍḍhism there, is always spoken of—and that rightly, because he was the first Buḍḍhist Missionary, and if it were not for him, the Sinhalese would not be Buḍḍhists.

Therefore let us think with love and gratitude of the Thera Mahinda, the son of the great King Asoka of India.

III. THE FULL-MOON DAY OF ASALHA (JULY)

There are several historical events which have taken place on Asalha full-moon day and which are still celebrated at the present time:

(a) Queen Māha-Maya's dream of the white elephant (the announcement of the birth of the coming Buḍḍha).

(b) The Great Renunciation of the world by the Boḍhi-saṭṭva, who was then Prince Siḍḍhārṭa.

(c) The Lord Buḍḍha's first Sermon after His Enlightenment under the Boḍhi-Tree.

(d) The Bikkhus' Wassupāgamana on Wassa-Elabina (an annual ceremony in connection with the Monks taking residences for the rainy season).

(a) *Queen Maya's Dream of the White Elephant*

(The announcement of the birth of the coming Buḍḍha)

It is said in olden scriptures that the birth of a Buḍḍha is always announced by a white elephant, because, as the white elephant is the king of all elephants, a Buḍḍha is the King of all mankind. And so, in His last birth on earth, the Boḍhi-saṭṭva had to announce Himself as a white elephant.

But where was the Boḍhisattva at this time? He rested in the Tusita Heaven after His previous birth as Prince Vessantara. When the time was ripe that a Buḍḍha was to be born on earth, the Boḍhisattva looked down on to the earth to make the five observations, in order to know that the time had come for his birth as a Buḍḍha. He observed that the time was right, that the continent in which he was to be born was Jambuḍwīpa (India), and in India the middle of it was Kapilavastu, where King Suḍhoḍana, the righteous King, ruled over the Sakya people, and where Māha-Maya, the purest of all women, was enthroned at his side—she who had never broken the Five Precepts from the day of her birth. So the Boḍhisattva consented to be born on earth as the son of King Suḍhoḍana and Queen Māha-Maya, at Kapilavastu, in Jambuḍwīpa.

There was a six-days' midsummer festival at Kapilavastu, and all the people were enjoying the feast. Queen Maya took part in this festival of flowers and songs, and when the seventh day came, the full-moon day of Asalha, she devoted this full-moon day to charity and to religious devotion. At night, lying on her royal couch in her own chamber of state, she fell asleep and had a wonderful dream. This was her dream.

Queen Māha-Maya rested peacefully in her chamber, surrounded by her faithful women, and guarded by royal soldiers outside the palace. Soft radiance shone like a halo over the roof of the Queen's chamber, and she herself seemed to be wrapped in holy light. The full-moon of Asalha shone brightly. Then the roof of her chamber seemed to open. Heavenly glory filled the room, and the four Deva-Rājahs¹ appeared, took Queen Māha-Maya with her couch, and carried her to the Anotata Lake² in the Himālaya country. They left the couch near the lake, and the Devis of the four Deva-Rājahs came from the four quarters of the earth and bathed her with the holy water of the Anotata Lake, to remove all human stain. They clothed her with divine garments and anointed her with divine oil.

Then the Deva-Rājahs returned and took her to a Deva-Vimāna (palace in Deva-land). Then Queen Māha-Maya saw the roof of the chamber where she rested lift, and standing on four white lotus flowers, bathed in white radiance, a snow-white elephant descended on the silvery rays of the moon.

¹ Deva-Rajahs—the Guardians of the four quarters of the earth.

² The Anotata-Lake is among the Himālaya Mountains. It is a very holy lake, in which, it is said, only Buddhas, Pratyeka-Buddhas, Arhats and Devas bathe. Its water is perfectly pure. As it is surrounded by five high rocks, the rays of the sun do not reach it, and therefore no animal life is in it. Four times a month the Devas gather clouds, and rains rush down the rocks which form a silvery band round the lake. Steps lead down to this natural bathing-place. On the four corners of the lake are cave-like openings, into three of which the water of the lake flows and from which it disappears into an unknown sea. The fourth stream circles round the lake three times; then it strikes against a rock, jumps up like a spring, and flows down the other side of the rock into the Ganges. That is the reason why the Ganges is called the holy river. It is called there, Ahas-Ganges (Sky-river). This Ahas-Ganges joins the Ganges beyond Benares. Where the Ganges and Jumna join, there used to be the Holy City of Poya-Gaya.—From Sinhalese literature.

This radiant, snow-white elephant walked thrice round the couch of the sleeping Māha-Maya, from left to right. Then, handing her a snow-white lotus flower, he seemed to fill herself, the room, and then the whole world with his radiance, while a far-way voice whispered: "Hear, all ye who have ears to hear. Rise, ye who have fallen, for the Buḍḍha has come to earth to preach to you again." Queen Maya awoke. Such happiness was hers, that she felt the whole world must feel it also.

And how did the Sages and Wise Ones, who were consulted by King Suḍhoḍana about the wonderful dream, interpret it? There was but one explanation. They all exclaimed in ecstasy: "Hail! O Queen of Heaven. Thou shalt become the Mother of the Holy Buḍḍha who ever comes to the earth as a white elephant."

Thus, on the full-moon day of Asalha, the Buḍḍha announced his coming down to earth in the shape of a white elephant. And on the full-moon day of Wesak, ten months later, He was born as Prince Siḍḍhārṭa.

(b) *The Great Renunciation of the World by the
Boḍhisattva, who was then Prince Siḍḍhārṭa*

This event has already been recorded in the account of the Wesak Poya Day, and so it will not be told again.

(c) *The Lord Buḍḍha's First Sermon after His
Enlightenment*

It is also said that on the full-moon day of Asalha the Lord Buḍḍha preached His first Sermon after His Enlightenment under the Boḍhi-Tree at Buḍḍha-Gāya.

The Lord Buḍḍha, after meditating and fasting for forty-nine days, had accepted some milk-rice and honey from two

merchants who saw Him, near the Bodhi-Tree. Their names were Tapussa and Bhallika. He blessed them and spoke words of wisdom to them, and they accepted His teaching and said: "We take Thee and Thy teaching as our Guides." They became His first two Lay-disciples.

Then came doubts to the Lord, whether mankind would be able to understand the difficult Dharma. But after the appearance of a Deva to Him, He resolved to open wide the door to all who had ears to hear His teaching. To whom was He to preach the Dharma first? He turned His steps to the Deer-Park at Isipātānā-Rāma,¹ where His former companions, the five ascetics, were still practising their asceticism. At first they would not listen to the Lord Buddha. They would not even get up from their seats of kusa-grass. But when He stood before them in His holiness, they were so struck with His appearance that they forgot their intention not to greet Him. And when the Lord Buddha saw their willingness to listen, He began to explain to the five ascetics that they could not attain Liberation by starving their bodies, for the mind cannot think when the body is starved and in pain.

He now preached to them His First Sermon, which, as the old books say, the Saints from Heaven, the Devas from their abode, and even the animals from the forest came to hear. All listened with rapt attention, and all understood it in their own languages. The Buddha taught in this First Sermon the "Four Noble Truths,"² and the "Noble Eightfold Path".²

Thus in the Deer Park at Benares, on a full-moon day of Asalha, the Buddha set the "Wheel of the Law" rolling, in which the "spokes are the rules of pure conduct; justice is the uniformity of their length; wisdom is the tyre; modesty

¹ Isipātānā—Issi-Iddhi-Pātānā—Descent—This is the place where the Arhats (Itsee) used to descend during their aerial flights. A temple was built on this spot. A ruined dagoba is still to be found here. Rāma—Living-place for Priests.

² See the "Four Noble Truths" and the "Noble Eightfold Path"—*Buddhist Catechism*, by Col. H. S. Olcott, pp. 25 and 26.

and *thoughtfulness* are the hub, in which the immovable axle of *Truth* is fixed”.

(d) *The Bikkhus' Wassapāgama on Wassa Elabima*

Asalha month is the first Wassa month in India (the first rainy month). Even at the present day, on Asalha full-moon day in the Buddhist countries, there is a ceremony celebrated which is called the Wassapāgama or Wassa Elabima ceremony, in connection with the Monks taking residences for the rainy season. I shall tell how it came that the Lord Buddha gave permission to his Bikkhus to take up residences during the rainy months.

The Bikkhus used to wander about teaching in the day time, and they did not have any fixed place where they could rest and sleep at night. They had to find places of retirement under trees, or in caves or valleys, or cemeteries, or in heaps of straw. That was all right in the dry weather, but in the rainy season it was impossible. And the people spoke to the Bikkhus: “How is it that the Monks of the Sākya Muni wander about in all seasons, in the hot and the cold, and also in the rainy weather?” The Bikkhus could only answer that they had no homes. They asked the Lord Buddha about this, when he was residing in the Bamboo Grove at Rājagriha, and the Lord Buddha spoke thus: “There are two days, O Bikkhus, on which you can begin to take residences; an earlier and a later day. The earlier is the day after the full-moon day of Asalha, and the later is one month after the full-moon day of Asalha” (Sāvāṇa—August).

The first person who offered a residence to the Bikkhus, at the time when the Lord Buddha preached, was the treasurer of Rājagriha. He built sixty monastery cells and he dedicated them to the Order of Bikkhus for the present and future. Then other devoted Buddhists followed; and so the Bikkhus had

temporary homes for the rainy seasons. From that time the first Wassapāgama or Wassa-Elabima ceremony was introduced on the full-moon day of Asalha, and the following morning the Bikkhus took residences for the rainy season. It is said that in Laṅkā, on the full-moon day of Asalha month, the Thera Mahinda and his Bikkhus took possession of the sixty-eight rock cells which King Devanampiya-Tissa had built on the Mihintale Mountain, eight miles from Anuradhapura, about 300 B.C., as residences for the Sangha in the rainy seasons. At the present day some of those cells are still to be found; and also Mahinda's resting-place, which is a smooth platform in a natural gate under a huge rock—also at Mihintale. From there, the Thera Mahinda used to preach to the people in the rainy season.

Marie Musæus-Higgins

THE LIFTING OF THE VEIL ¹

By ARTHUR BURGESS

ALL the wonder of a thousand years was contained in those few pages of faded writing, pages which clearly showed evidence of blood and tears, which told of the journeying on of the soul, speeding out to the destined end as it freed itself from its sheath of humanity.

The sentences were strangely constructed, probably written with effort, the letter without formal beginning and lacking conclusion, the end possibly coming before the hand could finish its task—truly a document of enthralling interest and sublime wonder. Out of the mystery of that Land of Death it came to me, and is passed on to those whose hearts ache with a great loneliness, who grieve for dear ones gone into the silence. It runs as follows:

... and it was when the battle was at the worst, if there can be any worst part in the great game of slaying men, that I caught sight of him who lies by me now. A great six-foot specimen of blonde Teuton, with an expression of intensest hatred on a face distorted with fury and lust of blood. As our men rushed on, yelling like demons from the gates of hell, we sprang upon each other, bayonets fixed, intent to kill or be killed.

¹ *Author's Note:* Whilst the words used in the above are the author's own, the incident described is based on facts known to him.

Then it was suddenly as though we were alone, we two in the noise and strife, and there came over me a great wave of pity; magically, at that moment all loathsome expression left his face, our bayonets were lowered, there was a roar, a stinging, burning sensation—and I felt myself falling, falling, into blissful unconsciousness

How long I remained in this condition I cannot say, but I next remember a feeling of weight, of contact, and perceived a human arm across my breast. Turning slightly, and with difficulty, I saw more clearly, and recognised that the one who was by my side, thrilling me with the feeling of nearness, was he whom the world called my enemy.

Gone was the distortion of hate, the lust for blood; the lips were now curved into a smile of amazing sweetness—tinged with pain. The deep blue eyes of wonderful depth, the mirrors of the soul, looked into mine with a gaze of searching truth, the arm across my breast increased its pressure. I felt myself drawn close, two arms encircled me, and heart slowly throbbing, face to face we lay, members of two great races, wounded unto death.

“Brother mine,” came the low, clear voice, “I touched you not, nor you me; we conquered self, we found the Real; did you not see?”

And like the flash of a picture on a screen there came before me again the vision that I had seen as I slipped into unconsciousness, the glimpse into the past.

I saw two boys, children of the same mother, travelling life's road together, helping each other in its daily struggles. Then came glimpses of the two reaching man's estate, attaining positions of trust and responsibility; and then—misunderstanding, envy, malice, and a great wrong to one committed by the other, and a fearful hatred generated by both. Then I saw those two souls reborn in different countries, the hate of the wronged ones expressed in the

hatred of race, and . . . but need I say more? By my side in loving embrace is my brother, and we have spared each other through a God-sent vision; the kârmic debt has been met and paid, with love for hate!

What more shall I tell? Of the softly spoken words in that desolated spot of dead and dying, in the gathering dusk, of the dull boom of the fitful bombardment after the storm? Of the revelations and questioning, of the vows to be kept through Eternity? Of how he went out on the great Voyage of Discovery with my arms about his shattered body?

I am left . . . and the life-force rapidly leaves me as the warm blood flows free.

There is somebody quite close to me, a great Being of wonderful beauty, and over and around me is an atmosphere of exquisite perfume, perfume of roses . . . Ah! Ecstasy! It is . . .

* * * * *

And so it ended, this strange document that has come into my hands. Who speaks if I tell that my eyes dimmed as I read? Not tears of sadness but of gladness, as I realised how once more Love, which is God, had triumphed, and that the victory had been in the presence of the great Master. Peace to their souls.

Arthur Burgess



CORRESPONDENCE

“WHY NOT RECONSTRUCTION IN THE T.S.?”

THE letter under the above title in the July THEOSOPHIST seems to me to contain some assumptions that are at least open to question. The first is that the value of anything that happens in the T.S. can be correctly gauged by the increase or decrease in its membership. I put this first, because the writer of the letter seems to take for granted from the outset that as long as the proposal he advocates does not prevent people joining or remaining in the Society, it cannot be harmful. To take an extreme case, the S.P.R. Report on Madame Blavatsky resulted in a considerable loss of members at the time; but who can say that it was not in the interests of the Society that it should learn the insufficiency of psychic phenomena as the insignia of authority? To my mind, therefore, the expediency of the proposal may be still open to question, even though it should result in no decrease, but an actual increase of membership.

The second assumption, as it appears to me, is that the proposed reconstruction is necessarily a step forward, simply because it is a change, and because it denotes a more formal acceptance of Theosophical tenets. Those who doubt the desirability of such a change naturally lay themselves open to the charge of conservatism, as making a dogma of precedent; but if the change should prove to be a step backward instead of forward, the *status quo* would still be the more progressive position. For instance, assuming that it is desirable to retain in the First Object the words “without distinction of creed,” is it exactly a step forward to adopt an article of belief as obligatory? To my mind there is all the difference in the world between a conclusion arrived at deliberately and one that is acquiesced in under influence or pressure. If it is true that most Theosophical teachings are accepted by the majority of members, I consider that this acceptance is largely due to the freedom with which members are able to discuss these teachings under a minimum of influence or pressure. Again, such acceptance is not merely a matter of length of study, as D. H. Steward seems to think, but chiefly one of mental and emotional disposition. I agree with him that if people do not join the T.S., it is because they are not interested in its teachings, but I do not agree with him that those who are interested enough to join should be confronted with a demand for a confession of faith—a faith which can seldom at present be based on any experience more reliable

than the wish which in most cases is father to the thought. After all, no opinion, however correct or inspiring, can ever satisfy one who is trying to develop the capacity for first-hand knowledge; so we find that those who know most are always the most tolerant of all shades of opinion, and encourage an open-minded attitude as indispensable to the gaining of knowledge—was it not said that the sinner is sometimes nearer to the kingdom of heaven than the Pharisee?

It is said that we already have one article of belief—brotherhood. Personally I have never been asked whether I “believed” in brotherhood, nor have I had the impertinence to ask anyone else that question, however unbrotherly an action may have appeared to me. As far as I have seen, the only sense in which a belief in brotherhood is obligatory, is that in which it is declared to be the first of three specific objects; but then no one would waste time joining a society unless to some extent in sympathy with its objects, though he might be considerably hampered in his usefulness after joining, by having to conform to a creed. On the other hand I can imagine that an honest seeker after truth could be extremely useful to the Theosophical Society, even though he were not satisfied as to the existence of Adepts; he would at least help to stem the tendency towards religious sectarianism.

This brings me to the last assumption I have chosen for question, and that is contained in the writer’s statement that everybody nowadays believes in brotherhood. If such a general belief does exist, I must be pardoned for not having come across it; as for brotherhood without the various distinctions mentioned in our First Object, I have generally found that its advocacy is still regarded as a symptom of lunacy, or, still worse, a lack of patriotism. The consequent and dependent assumptions in the latter part of the letter can be more easily dealt with, being more directly open to question; but I leave them to some other correspondent who may dare to draw down upon his head the inevitable execrations.

W. D. S. BROWN

BOOK-LORE

The Justification of the Good, An Essay on Moral Philosophy, by Vladimir Solovyof. Translated from the Russian by Nathalie A. Duddington, M. A. (Constable & Co., Ltd., London. Price 15s.)

This excellent translation, from the Russian, places before English readers a classical work of the utmost importance in Russian studies, as it is rightly called by Stephen Graham in his Editor's Note. Vladimir Solovyof ranks among the greatest Russian thinkers, and in his *Justification of the Good* he gives a magnificent exposition of the laws of the higher idealism as understood by him. It is essentially a work for the student of philosophy, though not by any means beyond the comprehension of the average intelligent person who has the patience to read through 475 pages of closely reasoned matter.

Classifying his subject under three main divisions: "The Good in Human Nature," "The Good is from God," and "The Good through Human History," the author takes us through all the stages of evolution, elucidating the moral question in relation to social and national life, to penology, legal justice, economics, war, Church and State—in short, to all the problems of life. The unity and solidarity of all existence may be said to be the key-note of his philosophy, and it is very finely traced in his exposition of the relationship of the individual to the family, the family to the tribe, the tribe to the nation, and the nation to humanity as a whole, the larger unit being ever necessary for the growth and evolution of the smaller—subordinating it, while at the same time giving independence and freedom within certain limits.

Society is the completed or the expanded individual, and the individual is the compressed or concentrated Society.

Subordination to Society uplifts the individual, and independence of the individual lends strength to the social order.

A given narrow social group has a claim upon the individual, for it is only in and through it that he can begin to realise his own inner dignity, but unconditioned surrender to any limited and immovable form of social life, so far from being the duty of the individual, is positively wrong, for it could only be to the detriment of human dignity.

The world-purpose is not to create a solidarity between each and all, for it already exists in the nature of things, but to make each and all aware of this solidarity and spiritually alive to it.

This awareness of our solidarity is brought about through evolution, which the author traces for us in truly Vedāntic terms, though he is unaware of the fact, his religious belief being strongly in favour of Christianity, *i.e.*, “of universal Christianity, free from inner denominations, limitations, in full accord with intellectual enlightenment, social and political progress”.

The parallelism of spirit and matter is well brought out in the following passage :

The psychical and the physical phenomena are qualitatively distinct so far as knowledge is concerned, but experience proves that there is no gulf between the real essence of the spiritual and material nature, that the two are most intimately connected and constantly interact. Since the process whereby the universe attains perfection is the process of manifesting God in Man, it must also be the process of manifesting God in matter.

Matter cannot of itself evolve the higher types; it merely “produces the material conditions or brings about the environment necessary for the manifestation or the revelation of the higher, which does not arise *de novo*, but exists from all eternity”. Evolution is thus an unfolding of what exists from eternity, and “the order of reality is not the same as the order of appearance”. Life shapes form, and a being belonging to a higher kingdom of nature is something more than merely a more perfect organism evolved from the next lower kingdom of nature.

Turning to the primary data of morality, we meet with the original conception that the feeling of *Shame* (in its fundamental sense) is the one fact which distinguishes man from all lower nature. Shame is one of three fundamental data of morality, the other two being *Pity* and *Piety*, and from these three are deduced Conscience and Asceticism (the curbing of the lower nature due to shame), Altruism (the outcome of pity) and Religion. Put differently, Shame expresses man's relation to that which is below him (his lower nature); Pity, his relation to that which is on a level with him; and Piety, his relation to that which is above him. All virtues are modifications of these three fundamental facts, which exhaust the sphere of man's possible relation to that which is below him, on a level with him, or above him. “Mastery over the material senses, solidarity with other living beings, and inward voluntary submission to the superhuman principle—these are the eternal and permanent foundations of the moral life of humanity.”

Furthermore we find that virtues have no unconditional moral worth in themselves, but are dependent on circumstances; thus even “truthfulness does not contain its moral quality in itself, but derives it from its conformity to the fundamental forms of morality”. In this

connection the author discusses at some length the old problem, whether it is right to tell a lie in order to deceive the evil-doer for the sake of preventing murder. His conclusion is decidedly in the affirmative. He draws the distinction between falsity and falsehood, the two senses of the word "lie"—the formal and the moral.

An assertion which is formally false, that is, which contradicts the fact to which it refers, is not always a lie in the moral sense. Refusal to put the would-be murderer on the track is *morally binding*, both in relation to the victim whose life it saves, and to the criminal whom it gives time to think and to give up his criminal intention.

The author's view with regard to the problem of evil may be seen from the following passage :

God cannot be said either to affirm evil or to deny it unconditionally. On the one hand, God permits evil inasmuch as a direct denial or annihilation of it would violate human freedom and be a greater evil, for it would render perfect (*i.e.*, free) good impossible; on the other hand, God permits evil inasmuch as it is possible for his Wisdom to extract from evil a greater Good, the greatest possible perfection, and this is the cause of the existence of evil.

The chapter on Penology contains a strong plea for the education and reform of the criminal.

The victim of a crime has a *right* to protection and, as far as possible, to compensation; Society has a *right* to safety; the criminal has a *right* to correction and reformation. Public guardianship over the criminal, entrusted to competent persons with a view to his possible reformation, is the only conception of punishment or positive resistance to crime, compatible with the moral principle.

Legal Justice is defined as

the historically changeable determination of the necessary equilibrium, maintained by compulsion, between two moral interests—that of personal freedom and of the common good. The latter may limit the former, but may not abolish it. Therefore laws which deprive the criminal of freedom for ever, such as capital punishment, lifelong penal servitude or lifelong solitary confinement, cannot be justified from the legal point of view.

In the chapter on the Economic Question the author points out how here again much harm has been done through the divorce from moral principles. Both plutocracy and Socialism come in for severe and well-merited criticism, since they have led to distortion "through raising the economic factor to the supreme and dominant position, relegating all other things to be the means and instruments of material gain".

Personal and hereditary property, division of labour and capital, or inequality of material possessions are not in themselves immoral. Subject to considerations for the common good, the worker has a right of property over what he has earned; *i.e.*, to form capital and inherited property, especially landed property, is a moral bond which extends human solidarity to material nature, thus making a beginning of its spiritualisation.

All struggle leads finally to the attainment of perfection; even war has been the direct means of the external and indirect unification of humanity, and in the author's opinion the last war will be a struggle between Europe and Mongolian Asia. But, he goes on to say,

when the whole of humanity is politically united, whether in the form of a World Empire or world-wide Federation of States, the question still remains, whether such union will put an end to the struggle of Freemasonry with clericalism, or appease

the hostility of Socialism against the propertied classes and of anarchism against all social and political organisation. The struggle between religious beliefs and material interests survives the struggle between States and nations. It will make plain the moral truth that external peace is not necessarily a true good in itself, and that it becomes a good only in connection with an inner regeneration of humanity.

The last chapter has much to say on the moral organisation of humanity, the true union of nations, the relation of Church and State, the function of the high priest, the king and the prophet.

The State recognises the spiritual authority of the universal Church, and the Church leaves to the State full power to bring lawful worldly interests into conformity with the Supreme Will. The Church must have no power of compulsion, and the power of compulsion exercised by the State must have nothing to do with the domain of religion.

With reference to the three fundamental moral data :

The high priest of the Church is the highest expression of piety ; the Christian monarch the highest expression of mercy and truth, the true prophet the highest expression of shame and conscience.

The true prophet is a social worker who is absolutely independent, and neither fears nor submits to anything external, deriving his main force from the faith in the true vision of the future.

Enough has been quoted to show the value and importance of this work. Written years ago, its philosophy has been ahead of the time, many of the principles enunciated coming only now into more general recognition, and having special application at the present time to its struggles, as prophesied by the author to follow on the world-peace. *The Justification of the Good* is a work of the highest merit, and Mrs. Duddington has laid English readers under great obligation by making it accessible to them through her brilliant translation.

A. S.

Talks on Hygiene, by Dr. Jules Grand. Translated from the French by Fred Rothwell. (Theosophical Publishing House, Adyar, Madras, India. Price 6d.)

Theosophists will be glad of this little collection of papers, by the President of the Vegetarian Society in France, in convenient book form. Anyone wishing to put before "the enquirer" the case for vegetarianism without introducing too many Theosophical technicalities, will find *Talks on Hygiene* a very good means of propaganda. It is quite obvious to the Theosophist that Dr. Grand, when he is writing of post-mortem conditions, the relation of man to the other kingdoms of nature, and so forth, is expounding the doctrines taught in the T.S., but he does not obtrude unfamiliar words upon the reader, which might deter him from further attention to the main question—health and the natural methods of preserving it.

A. DE L.

Telergy: The Communion of Souls, by Frank C. Constable, M.A. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 3s. 6d.)

This book deals with a subject more or less familiar to almost every Theosophist—Telepathy. But the aim of the author in discussing this question, and his method of dealing with it, are different from the aim and method to which the Theosophical reader is accustomed. The last paragraph in the book reads :

A theory has been propounded with the support of authority that *our human experience of telepathy gives evidential proof that we all exist as souls in full communion one with another.*

Mr. Constable is a member of the S. P. R. and confesses himself one of the many persons who accept, as amounting to proof, the evidence accumulated in favour of telepathy ; and starting from that conviction as a basis, he sets out to establish our existence as souls, transcendent of time and space. The difference between “telepathy” and “telergy” is made clear in the Prefatory Note, and depends on a distinction defined by Sir William Barrett, who says of the latter that it is “not merely an unknown mode of communication from one mind to another, but implies the direct influence of an extraneous spirit”. This special characteristic of telergy becomes important to Mr. Constable’s argument when he explains his theory of the mechanism of thought-transference—a theory which, he considers, covers more cases than does the brain-waves theory. He himself makes use of the wireless telegraphy analogy, as do also the supporters of the brain-waves hypothesis, but he applies it in his own way.

When, then, we have attained sufficient means for wireless telegraphy, what is it we have done? We have established our despatching and receiving stations, and by *relating energy to the material* we have made it take the form of electricity.

Wireless telegraphy is founded on, is derived from, energy. So, even this remarkable means of communication between men, however distant, requires for explanation, scientifically, the assumption of the existence of “something” at its root which is unconditioned by time and space or, as I submit, which is transcendent of both. It is in support of, not in contradiction to, the theory now propounded. Wireless telegraphy by analogy, though analogy far-fetched, is like to telepathy, which requires telergy—“something” unconditioned by time and space—for explanation. Energy, transcendent of time and space, may be likened to communion, transcendent of time and space, between us all as souls. Electricity, an inhibition of energy, manifest in form, time and space, may be likened to thought, a similar inhibition of imagination.

Mr. Constable illustrates his point by analysing for us various typical cases of telepathy. Incidentally he discusses dreams, and also communication with the disembodied, metempsychosis, and many subjects of interest which naturally arise before the mind in connection with his main theme. The book is said to be chiefly a synopsis of the author’s earlier work, *Personality and Telepathy*. It is not very comfortable reading, as the style is very much that of a summary ;

but its contents are well worth study, and its author, who bases his method largely on Kant and makes use of Kantian phrases, has been careful to avoid, as much as possible, confusion due to vague nomenclature by a careful definition of terms.

A. DE L.

To Those Who Suffer, a Few Points in Theosophical Teachings, by Aimee Blech. Translated from the French by Fred Rothwell. Second Edition. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1 or 1s. 6d.)

This little book has already won so intimate a place in Theosophical literature, that its second edition scarcely needs any introduction. Some of our later readers, however, may not yet have come across it, and it is well that they should know the place it fills so admirably. As its title suggests, it is a message of comfort to all who are passing through a period of suffering and have looked in vain to orthodox religion for an answer to their demand for an intelligible justification of the existence of suffering in a divinely ordered world. It is written in the first person, as if addressed to a friend, and this artifice is particularly effective in imparting that subtle touch of personal sympathy which is so necessary in approaching people whose sensitiveness has perhaps already been strained almost to breaking-point. The main Theosophical teachings, especially those of karma and the life after death, are presented in simple and convincing form, which "rings true" with sincere idealism. We have not read the original in French, but Mr. Rothwell's translation certainly loses nothing of the force and refinement of expression that one associates with the author's country.

May this second incarnation of Mme. Blech's message bring light and renewed hope to the many who are now more than ever in need of it.

W. D. S. B.

THE THEOSOPHIST

ON THE WATCH-TOWER

MRS. ANNIE BESANT sends us the following, from a letter from Mr. Pekka Ervast, of Finland:

Our Twelfth Annual Congress was held, June 7th - 9th, at the Headquarters in Aggelby. One hundred and fifty-four members were present. I was directed to send you a message of love, trust and loyalty. Knowing that you had left India for Europe, I did not send any telegram, but am now fulfilling my duty by letter, hoping that this letter will reach you in London.

Our Convention was satisfactory in all respects. I had repeatedly renewed my wish not to be re-elected as General Secretary, and though the great majority of our members liked to see me as their leader, everybody's enthusiasm was aroused when a totally new candidate was proposed, *viz.*, Dr. John Sonck. Although a new member of our Finnish T.S., Dr. Sonck is a Theosophist of old standing and an old member of the Scandinavian T.S. He is a personal friend of mine and a great lover of our Finnish T.S. Every Finnish member has known him for many years *par renommée*, for he is one of the greatest donors to our cause, having given thousands every year to our Theosophical work. He was unanimously elected General Secretary for three years, everybody being moved almost to tears.

The following are the newly elected members of our Executive Committee: Mrs. Olga Salo, Vice-Chairman; Mrs. Kyllikki Ignatius, Mrs. Hilda Pihlajamäki, Miss Helmi Jalovaara; Mr. Antti Aho, and Mr. Jussi Snellman.

At my proposal three Resolutions were passed: (1) that the Theosophical Society, as such, was to be kept distinctly aloof from all politics and political propaganda; (2) that political and social questions, when discussed at Lodge or other Theosophical meetings, were to be viewed from as many points as possible, in order to uphold the true Theosophical and brotherly spirit and avoid partisanship; and (3) that

those members who wished to carry on any political or social propaganda in a Theosophical spirit, should do so either individually by joining parties already existing, or by forming together a league, like "*le drapeau bleu*," for instance, outside the Theosophical Society.

My good friend and co-worker, Mr. Vaino Valvanne, died March 8th, and his loss seems irreparable.

* *

Few Theosophists will not be watching with anxiety the course of events whereby Russia is gradually emerging from a wonderful and terrible past into a wonderful and beautiful future. For the moment, she seems to be passing through one of her great crises, and the thought comes as to whether it is a death-throe or a birth-pang. We cannot but hope, seeing that we owe to Russia the founder of the Theosophical Society and one of the most heroic souls of the nineteenth century—Helena Petrovna Blavatsky. There is, therefore, a family tie with that great country, commanding our affectionate sympathy and earnest hope that the way out of the darkness may ere long be found. The Russian Deva clearly has a very difficult time with his people, and does not scruple to plunge them into catastrophe after catastrophe, so that they may the sooner become moulded to the form it is intended they shall assume. In all the disintegration and anarchy, in all the horrors of bloodshed and revolution, we see Russia struggling to her destiny; battered on all sides, betrayed by her own sons—class fighting against class, terror and tyranny dominating the land—but struggling and moving to her destiny. A soul-stirring spectacle, a wonderful display of the might of God accomplishing His Will in awesome cataclysms and horror-ridden cycles.

* *

There is so much ignorance about Russia and so much wrong judgment that, even but as a tribute to H. P. B. of beloved memory, members of the Theosophical Society have a very special duty of looking at Russia from the right point of view. And to do this, they could not do better than study President Masaryk's *The Spirit of Russia*.¹ In this admirable work

¹ Two volumes, Allen & Unwin, 32 shillings net.

they will find an altogether new conception of Russia—a conception of her as the land of many Nations, as the land of big ideals, as the land of political ideas beginning to dominate—or at least profoundly influence—western Europe, as the land of high and noble imagination, as the land of a wonderful literature, as a land saturated with the spirit of simple reverence. To the average Russian, his land represents, symbolises, promises, a great, intangible ideal. She is holy Russia. When the Tsars ruled, they were the “little fathers,” near to each son and daughter of the soil in a subtle, mystical way exclusive to Russia and significant of her peculiar soul. The Tsars are gone, but idealism lives, for it is of the very essence of the Russian character—devotion is the Russian’s life-blood, whether it be to a person or to a principle, whether to a concrete object or to an abstract, unattainable ideal. Russia is a land of rough immensities, whether we think of landscape or of individuals. Russia is a land of imaginative idealism—sometimes simple, as in the peasant; sometimes wondrously complex, as in the philosophers, who abound in Russia. Russia is a land with a mysterious future which shall profoundly influence Europe in particular and the world in general. Theosophists must watch her and strive to understand God’s purpose appearing through man’s awkwardness.

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One of the most significant features of social conditions in certain countries of the West has been the extraordinary regularity of fall in the annual birth-rate; and it would be interesting to have a Theosophical interpretation as to its cause, apart from the more obvious interpretations supplied to us by social reformers. In England and France, for example, for the last fifty years the birth-rate has been steadily on the decrease and families have steadily grown smaller, though, curiously enough, the marriage-rate has shown a tendency to rise. Fifty years ago in England, there was an average of 35 births to every 1,000 of the population. In 1913—the year before the War—the average was 24 with an unvarying

decrease from 35 behind it in every preceding year. During the War there was a fall of no less than 5 per 1,000, but the extraordinary conditions may to some extent be responsible for this. France is following the same course. But Ireland, on the contrary, shows a reverse tendency—her virility increasing to no small extent. So far as regards England, there is still a majority of births over deaths, though even this majority is decreasing slowly but surely; while in France births and deaths balance each other in ominous fashion. What is the cause? What is the remedy?

* * *

The cause lies, it seems to us, in the increasing subordination of purpose to pleasure, of true liberty to licence, of duty to delights. We have sought satiety without being willing to accept responsibility. We have allowed ourselves to express individuality at the expense of citizenship, failing to realise that the one is complementary to the other. We have been passing through an age of competition, in which the sole value of the child has been its wage-earning capacity, and not its life-giving capacity. We have been passing through a period of narrow intellectualism which has sought to live by trampling upon the soul and the emotions. We have forgotten that wonderful saying of a philosopher of the Middle Ages: "God left man on earth three things out of Paradise—the stars, the flowers, and the eyes of children." We have not understood the great truth that the children bring down heaven into the world they enter, inspire their elders with renewed hope, spread abroad the promise of a brighter future. "Heaven lies about us in our infancy," said Wordsworth. Heaven lies about us in the children, may Theosophists say. And the way, therefore, to restore to a Nation its fading life and lost virility is to make our conceptions of childhood and of children true instead of false, spiritual instead of sordid. There is a vast field of work for the Theosophist of an educational turn of mind, in proclaiming to the world the Whence, the How and the Whither of the

child. Then alone will children come into their own, be eagerly welcomed, and be encouraged to stay. As things are, no ego cares to enter the average surroundings and conditions of childhood in this much-vaunted twentieth century. The truths of Theosophy alone can make the childish body endurable to the mature soul, or, indeed, to any soul. Theosophy has a great message to give to the world as to the significance of childhood. May many interpreters of that message come forward to restore to childhood its rightful place in life.

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The following account of an interesting phenomenon, taken from the London *Sphere*, is an instructive example of the fact, not unknown to many soldiers, that the great heroes of the various belligerent Nations took no small part in encouraging their peoples and armies to victory. There is the familiar story of Jeanne D'Arc appearing to the troops of France. St. George of England, Nelson, Queen Elizabeth, and other English heroes, are said to have been seen by English troops, especially at critical moments. This is the story of Drake:

*If the Dons sight Devon, I'll quit the port of Heaven,
An' drum them up the Channel as we drummed them long ago.*

Every Englishman knows the prophecy of Drake's drum as Sir Henry Newbolt sets it forth in his West Country song, and this is the tale, told by Mr. Arthur Machen in *The Outlook*, of how Devon men heard the great Admiral's drum on November 21, 1918, the day of the surrender of the German fleet.

"One of the ships was the *Royal Oak*, chiefly manned by sailors of Devonshire. She was flying on that day a magnificent silk ensign, made for her by Devonshire ladies. On her bridge, sixty feet above the top deck, was a group of officers; Admiral Grant, Captain MacLachlan of the *Royal Oak*, the commander, and others. It was soon after nine o'clock in the morning when the German fleet appeared, looming through the mist. Admiral Grant saw them, and waited; he could scarcely believe, he says, that they would not instantly open fire.

"Then the drum began to beat on the *Royal Oak*. The sound was unmistakable; it was that of a small drum being beaten 'in rolls'. At first the officers on the bridge paid little attention, if any, to the sound, so intent were they on the approaching enemy. But when it became evident that the Germans were not to show fight, Admiral

Grant turned to the Captain of the *Royal Oak*, and remarked on the beating of the drum. The captain said that he heard it, but could not understand it, since the ship was cleared for action, and every man on board was at his battle-station. The commander also heard, but could not understand, and sent messengers all over the ship to investigate. Twice the messengers were sent about the ship—about all the decks. They reported that every man was at his station. Yet the drum continued to beat. Then the commander himself made a special tour of investigation through the *Royal Oak*. He, too, found that every man was at his station.

"All the while the British fleet was closing round the German fleet, coming to anchor in a square about it, so that the German ships were hemmed in. And all the while that this was being done, the noise of the drum was heard at intervals, beating in rolls. All who heard it are convinced that it was no sound of flapping stays or any such accident. The ear of the naval officer is attuned to all the noises of his ship in fair weather and in foul; it makes no mistakes. All who heard knew that they heard the rolling of a drum.

"At about two o'clock in the afternoon the German fleet was enclosed and helpless, and the British ships dropped anchor, some fifteen miles off the Firth of Forth. The utter, irrevocable ruin and disgrace of the German Navy were consummated. And at that moment the drum stopped beating and was no more heard.

"But those who had heard it, admiral, captain, commander, other officers and men of all ratings, held then and hold now one belief as to that rolling music. They believe that the sound they heard was that of 'Drake's Drum'; the audible manifestation of the spirit of the great sea-captain, present at this hour of the tremendous triumph of Britain on the seas. This is the firm belief of them all."

And, after all, why not?

* * *

The other day, in the London *Sunday Express*, Mademoiselle Lopokova had some very interesting things to say about the place of dancing in religious worship.

Time was when the practice of dancing was a recognised form of worship among Christian peoples. Unless corruption in the art of dancing accounts for its falling out of favour, it is difficult to explain why singing still retains its high place to the utter exclusion of dancing.

Those words, "Praise Him in the dance," fail in their appeal to modern Christians, but in the Old Testament there are frequent references to the part filled by dancing in religious ceremony, while in a lesser degree the New Testament also gives references to religious dancing.

Præsules, bishops selected in the Early Christian Church to officiate over dances, led dances on feast days. Even in modern times religious dancing takes place on special occasions within the cathedral precincts of Toledo Cathedral, in Spain.

The festival of Corpus Christi is also an occasion when, in Seville Cathedral, ten choir boys dance a native Spanish dance with castinets before the altar.

Saint Willeband converted the people of Luxembourg in the cathedral that was famous for its dancing ceremonial on Whit-Tuesdays. At these festivals sick pilgrims danced one mile in five hours, in the hope that they might be cured of their affliction.

In the Basque countries it used to be customary for both sexes to dance before the Host, at the same time welcoming in that manner any distinguished visitors that might be present. Father Larrawendi vehemently defended this dancing when it was attacked by reformers, and he maintained that it was genuinely helpful to the cause of religion.

We entirely agree with the famous Russian when she says:

Dancers who have studied their art believe that genuine religious feeling might be stimulated to-day if dancing were re-introduced as a religion. There would need to be special ritual, with specific movements suitable to the interpretation of religious feeling by bodily movement and gesture.

Simplicity should be the key-note; impressive colouring in draperies and a true ecclesiastical setting would play an important part. Every one who took part in the religious dancing should wear draperies only, select these draperies to accord with the seasons, and dance barefooted and sandal-less, adhering as closely as possible to the models established by Greek classical movements. Each season in the Christian year should be celebrated by appropriate dances - Christmas, Easter, Whitsun, and Ascensiontide, and ritual abstinence in Lent.

Take Whitsuntide as a motive for a seasonal religious dance. Flame-coloured drapery in tones melting into different shades should be the ceremonial vesture. In the hands of the dancers might be held pure white lilies that could undulate to the sonorous rhythm and present a very garden of festival beauty.

Each motive in any well known Biblical story can be portrayed by special movements or poses. Though the Greek style should be the basis of all the dancing, scope might be left for special new steps and figures to be introduced by the dancers themselves.

No doubt the word "dancing" has come to be associated throughout the world—in India as much as in the West—with amusement which too often tends to degenerate into licence. Indeed, opinion in India is strongly averse to children of any age having anything at all to do with dancing—the exercise being very exclusively reserved for a class entirely apart from "respectable" society. In the West, of course, dancing is prevalent among all classes, and, on the whole, is excellent exercise and perfectly harmless.

But it is none the less true that rhythmic movement, the beauties of colour and of sound correlated to pose and action of body, and the interpretation of religious ideas and festivals in terms of ordered movement in which colour and sound partake, would do much to harmonise life, and bring order into a disordered world. Even amusements should not be unrelated to the things of God; and the association of dancing with religion would, we feel sure, have a most desirable influence upon what may be called the ordinary "lay" dancing, with the result that people might begin to realise that an amusement need not be the less an amusement because it has become significant and purposeful; while licence would be shamed by a growing recognition of the greater desirability of the beautiful and the true. Mademoiselle Lopokova suggests that :

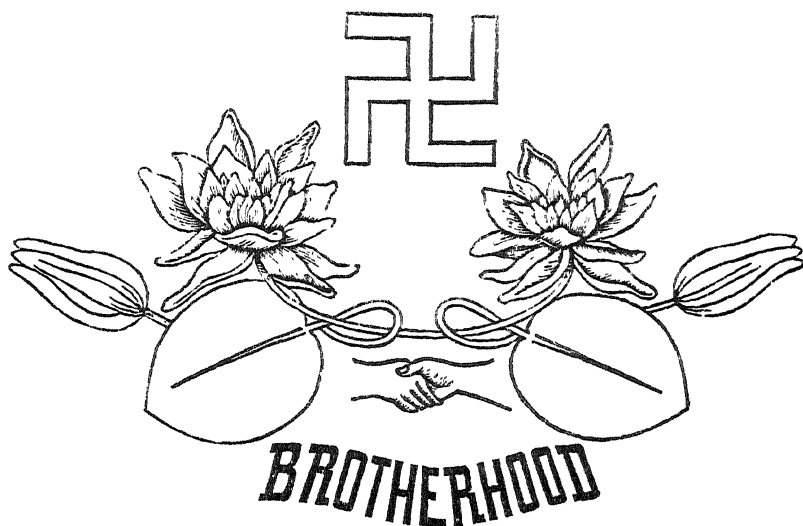
Clubs might be formed in different parts of the country, and in the summer, in place of the familiar "reading evenings" or similar village activities, dancing plans might be discussed. Apart from the village interests, big country dancing festivals might be arranged, where contingents of dancers might give a performance of ritual dancing in the open air at some historic site.

At the Easter festival there might be a singularly impressive sight. Vernal colours in drapery could be worn, while the dancers' wands might be lilies and reeds; white and gold should be the contrast colours to the green of their drapery, and flutes, pipes, reeds, and harps in orchestral play should supplement the organ music.

A general revival of dancing as an integral portion of the religious ceremonial would add a new interest to church life. The need of the Churches to-day is to attract the young. Lay dancing attracts the young people all too much, but dancing properly taught and controlled under the Churches might lead to great things. Properly, seriously, and decorously done, a revival of religious dancing might reawaken the sleeping conscience of our all-too material twentieth-century world.

We seem to see the shadow of those wonderful temple ceremonies described in *Man . Whence, How and Whither*, and we cannot but wonder whether Mademoiselle Lopokova has not been permitted, out of her pure devotion to her art, a glimpse into the future awaiting the Churches and the Faiths.

G. S. A.



THE SPIRITUALISATION OF THE SCIENCE OF POLITICS BY BRAHMA-VIDYĀ

By BHAGAVAN DAS

(Continued from p. 435)

(g) THE APPLICATION OF THESE TO POLITICS; HUMAN
HAPPINESS THE END, HUMAN ORGANISATION THE
MEANS, OF POLITICS

WHAT, now, is the application of these facts and laws to politics, civics, economics, or, comprehensively, political economy? "Political economy," which has now evolved and differentiated into "politics" and "economics," with "civics" coming in between, naturally includes all these, as dealing with the affairs of the *polis* or city (Skt. *puram*), of the *oikos* or

house (Skt. *okas*), and of the *civitas* or State (*civis*, a citizen, Skt. *sabhā*, an assembly, and *sabhya*, one worthy to take part in a *sabhā*). In Greek civilisation, politics and civics were identical because the State was the city-State. In modern times country-States, with capital cities as centres and nuclei, being the rule, politics has become country-state-craft and civics city-state-craft or citizenship-craft—which should deal with “municipal” affairs primarily, though, of course, hard and fast lines of demarcation are always impossible.

Politics is the science and art of government. Government is the “ordering,” “guiding,” “conducting” of the affairs of a State, towards an end recognised by wisdom as worthy, *vis.*, “the welfare of the world,” by means of “compulsive force,” on which ultimately all government depends. Hence, in Samskr̥t, *ḍanda-nīṭih*, *loka-rakṣaṇa-kārikā*. (*Mahā-bhārata*, Shānti, chaps. 15 and 58.) The State is made up of a number of factors—seven according to Samskr̥t works: (i) the people, (ii) the sovereign, (iii) the ministers and public servants, (iv) the territories, (v) the products, revenues and all resources, (vi) the offensive and defensive forces, and, finally, (vii) the habitations, towns, cities and natural and artificial strongholds; otherwise according to modern writers. The chief idea in the connotation of the State is that of an organised community, *loka-saṅgraha*, *sam-āja*, *vyuha*. Organisation is essential. The better and more efficient the organisation, the better, finer, higher, the State. Efficiency is ability to achieve a given purpose. The means that will best, most fully, most surely, with the least waste of time and energy, secure a given end, are the most efficient means. Organisation is the direction of many means to one end. It is the secret of imparting efficiency to them. Knowledge organised is science; and science put into action is art. The relating together of facts as cause and effect, the recognition of the organic connection between them, is “cognitive” reason; the devising of causal

means to bring about effect-ends is "practical" reason. Many organs, each with a specific function, all ministering to the one supreme function of "living" of the one total individual, make up a biological organism. Many "classes," each with a specific function, all subserving the one supreme function of the "living" of the community or nation as a whole, make up a social organism. The pseudo-infinite multitude of all particular things, all subserving the Self-Realisation of the One Universal Self or Spirit, makes up the Organic Unity of Nature and Nature's God in One. *Organisation then is the essential means-idea of the civilised State, and the happiness of its constituent human beings, the essential end-idea.*

Accordingly, the very first item that the ancient Samskr̥t works on politics deal with is that of *the most scientific and therefore the best and most efficient social organisation* (*Mahābhārata*, Shānti, chaps. 58, 59), the systematisation of the whole community into *varṇa-s*, i.e., the four classes or types above-mentioned (including the residuum of "unskilled labourers" not evolved and specialised into one or the other of the three "twice-born" or "re-generate" classes by distinctive development of the one or the other of the three mental capacities). This is the significance of the expression *varṇa-dharma*, or *varṇa-vyavasthā*, the "law," the "duty," the "religion," of the "synthesis," the unification of the diversity, the "organisation" and "binding together" in strong and yet elastic bonds, of all the "classes," "castes," "creeds," "colours" and "vocations" of the community of man; of the whole human race, in fact.

(h) POLITICS AS RĀJA-DHARMA, THE SOVEREIGN-RELIGION, SCIENCE, ART, OF RIGHT LIVING

Religion, Dharma, has been defined as *right living*. Dharma is, etymologically, "that which holds together all things and

beings," by giving to each one his due. To the eye of Brahma-vidyā, Politics is verily *Rāja-dharma*, the Sovereign of all sciences, the Science of all sovereign-authorities, in which all other dharmas, religions, laws, duties, are included, on which they all rest secure, to which they all contribute. (*Mahābhārata*, *Shānti*, chaps. 62, 63, 64.) It is the sovereign-law, *the whole science and art of right living*, individual and communal, to which all other sciences and arts gladly bring tribute, and by which all things and beings are "held together" in the bonds of righteousness and goodwill. Only when Politics rises to this height of Religion, and becomes one with it thus, in the consciousness of modern politicians and statesmen, only then will they succeed in making mankind happy, for they will then have themselves become the real priests of humanity, with the beneficent wisdom which makes the true helpers, the guardian angels, and without that "craft" which, added to "priest," makes the arch-enemy of mankind. And, it scarcely needs to be stated, *to make the men, women and children living in its territory happy, is the one sole end and aim of the State.*

(i) THE FOUNDATION OF RIGHT LIVING—RIGHT ORGANISATION

If politics is the whole science and art of right living, the indispensable foundation of such right living, *i.e.*, truly efficient, civilised and happy because righteous living, is *loka-saṅgraha*, "world-synthesis," "population-organisation," the stable yet also elastic organisation of all those who would live rightly, of the whole human race, in short (*as also of each individual life*, by *āshrama-dharma* or *āshrama-vyavasthā*, to be dealt with later). For each self-contained State, if it be possible for any State to be self-contained at the present day, the minimum needed would be the organisation of its whole population.

Humanity has purchased one truly valuable fact with the awful price of the vast wastage of life and labour in the war just closed, the fact that whole nations *can* be organised, and that the more perfect the organisation of any nation the greater its chances of successfully achieving the end it may set before itself. The lesson was learnt in agony, in and for war. It only remains to apply it in joy and goodwill, in and for peace. If this be not done, then that awful price will have been paid in vain. But if it be done, then there is no reason why the wastage of a few years should not be recouped in not many more years, by better and more efficient *production* of new wealth and more *equitable distribution* of it, and not by endless tricks of "beggar my neighbour"—the shopkeeper raising his prices, and the government raising its taxes, and the labourer raising his wages, and the capitalist and the wholesale vendor and the retail seller raising his prices again, a perfectly fatuous, vicious circle.

(j) THE MAIN BRANCHES OF NATIONAL OR SOCIAL
ORGANISATION, IN CORRESPONDENCE WITH THE MAIN
HUMAN TYPES

What the main branches of such organisation should be, we find to be recognised instinctively in the current history of the day.

The western world had known only *political organisation* on the national scale, before the war. Mr. Lloyd George, speaking in and for Britain, one of the principal victors in the war, be it remembered, said in November, 1918, shortly after the armistice was signed by Germany, "that the war had glaringly revealed the faulty organisation of our national life, and the wasteful use of our national resources in men and material". "The European situation," he said, "was full of perilous possibilities, and if the new Parliament failed, even

Britain's institutions might follow many of those in the rest of Europe. We could not return to the old conditions. If Parliament rose to the level of this great opportunity, then the Empire and the Throne would be firmly established on a solid basis of general happiness, prosperity and content."

And then he spoke of the necessity of *industrial organisation* on the national scale, and of making the housing question a national task, and of other matters which, from the Indian standpoint, we might include under the expression economic or economic-financial as including domestic organisation.

One other department of national organisation needs only to be mentioned in order to be admitted as indispensable, *viz.*, *educational organisation*. Western civilisation has spent energy upon this in a degree next only to that spent upon the political. And yet Lord Haldane and Mr. Herbert Fisher and others, before the war and during its continuance also, have been complaining loudly of its great deficiencies in Britain. (When such, it may be remarked incidentally, is the need for wholesale national organisation in all the main departments of the national life in England, the richest country on earth, how much greater the need for it in countries like India, the poorest!)

Finally, there should be *the organisation of labour or industry* on the national scale.

In the phraseology of current Western politics, the connotations of economic, financial, domestic, industrial and labour organisations would overlap. For our present purposes we may distinguish four main branches of national organisation, corresponding with the three (comparatively) differentiated types and the fourth (comparatively) undifferentiated residuum or plasm; and, till more precise words are determined upon, we may call them the educational, the political, the economic and the industrial organisations. How the

departments of the national life that are not obviously indicated by these words, *e.g.*, the religious or ecclesiastical, the judicial, the military, the domestic, the social (in the narrower sense), etc., fall under these main four, as subdivisions, will be dealt with later.

It is fairly obvious that India had her educational, her political, her economic and her industrial organisations. She called them by the names of brāhmaṇa, kṣhāṭṭriya, vaiśhya and śhūdra organisations: and there is reason to believe, by inference from the conditions observable to-day, degenerate as they are, that in some earlier day she had them articulated together, by the deeply instilled and widely ramified inner sentiment of dharma-duty, in a social organisation or *varṇa-vyavasthā* that summed them all up in itself, and in a manner which gave to the whole that self-maintaining, self-repairing, self-renewing, and self-moving power which makes the living organism so distinctively and so immensely superior to the mechanical organisation put together and driven by a force outside itself. But India fell on evil days and lost *the spirit* and *the vocational significance* of that social organisation, and clings on to the dead and dangerous shell; while the West, with all its wondrous material science, has yet to find the secret of this most intimately human and therefore most urgently needed science, has yet to find both the true spirit and the right and suitable form of stable yet elastic social organisation.

(A) THE DISASTROUS ERRING OF LATTER-DAY INDIA

The error of decadent India has been to lay too much stress on the Law of Heredity in connection with national organisation; to assert loudly, with false claims of degenerate pseudo-religion and pseudo-science, that that law is the sole arbiter of psycho-physical type; and to forget, to ignore and

refuse recognition now altogether, in theory, to the equally important and equally operative Law of Spontaneous Variation, though, in practice, changes of "caste" from so-called "lower" to so-called "higher," and *vice versa*, of individuals separately as well as groups collectively, are going on perpetually, even at the present day, by means of pejorative and surreptitious methods and social fictions, corresponding with Western "legal fictions," instead of frank, truthful, elevating and truly progressive scientific methods. The distinction itself of "lower" and "higher" is of exceedingly ill import, born and bred of the decay of character and consequent perverse egoism and arrogance which have largely usurped the place of elderly and fraternal benevolence. It is indeed fraught with mischievous consequences, in mutual ill-will and then ill-deed, and acts with ever-growing strength, by action and reaction, both as cause and as effect of the obvious degeneration and confusion.

(4) THE GRIEVOUS OMISSION OF THE WEST

The mistake of the West, on the other hand, has been to ignore altogether the Law of Heredity in the organisation of the nation. It instinctively has the four classes of workers, as every civilisation necessarily must, for the psychophysical constitution and life-functionings of a nation are only the total of those of the individuals of which it is composed, and show therefore the very same aspects; but it leaves the finding of his appropriate class by each individual, entirely to the blind chances of his unguided, or rather very often distinctly misguided and hampered and handicapped, "struggle for existence". It may be regarded as matter for surprise that the West should persist in this error all this while. Administration, obviously, should be based upon knowledge. Administration of the affairs of vast masses of men should,

then, certainly be based upon profound knowledge of the *whole* of man's psycho-physical nature, and not only on a cynical notion of his weaknesses and selfish passions. The scientific West recognises evolution by differentiation and specialisation, in all departments of nature: it recognises that this differentiation and specialisation are governed by the laws of both heredity and spontaneous variation in the biological department of nature particularly; and it utilises these two laws, in all kinds of ways, *e.g.*, in rearing varied breeds of domestic animals for various purposes. In respect of the human being, however, somehow it has omitted to recognise and utilise, in practice, the operations of those same great laws.

In short, the East has thrown away what it had, and the West has not yet secured what it needs so sorely.

(*m*) THE ABSOLUTE NEED TO BRING THE TWO
COMPLEMENTARY HALF-TRUTHS TOGETHER

Yet, until these mutually divorced halves of the same one and whole truth are brought together, and until the division of the national labour is made into the above-mentioned four main departments systematically; until it is made, that is to say, not in accordance simply with blind and stagnant heredity, nor merely by means of blind and frantic competition, but by scientific determination—by appropriate means and tests, during every educable child's and youth's and maid's educational career—of each person's psycho-physical temperament and vocational aptitude and fitness; and until, also, the division of the total national stores of necessities and of luxuries, *i.e.*, special rewards and remunerations and "prizes" for the national labour, is made, not in terms of money alone, but in terms of the four respective objects of the four psychical appetites or ambitions of the human being, *viz.*, for name

and fame and honour, for power, for wealth, and for amusement, corresponding with the four psycho-physical temperaments ; until then, all such organisations will work in constant jeopardy, because of perpetual psycho-physical disturbances in the workers, and will often fail in their purpose, like the early experimental colonies of the first Western socialists, who started with equal lands and equal other subsidiary possessions, but very rapidly fell back into worse inequalities again.

(n) THE HAPPY CONSEQUENCES OF (i) DIVISION OF WORK, (ii) OF LIVELIHOOD, AND (iii) OF APPROPRIATE REWARDS, BETWEEN (iv) THE DIFFERENT TYPES OF MEN

But if the ancient Science of the Spirit is applied to the affairs of civics and politics, properly, and these are spiritualised and made truly scientific thereby, and division of (a) labour, of (b) livelihood or means and ways of bread-winning, and of (c) special rewards and remunerations, prizes of life, is made in accordance therewith, then indeed all these organisations will work in willing and happy co-ordination with each other, and therefore with certainty of success. Then the *Educational* organisation will give appropriate instruction, through venerated and missionary-hearted investigators and teachers, seekers and seers, to every one, in the beautiful as well as the useful, generally as well as technically, concerning this life as well as the next. Then the *Political* organisation will make sure that the elective principle, which is the heart of self-government, *ātma-vashaṭā* as opposed to *para-vashaṭā*, in the words of the Manu, is really justified and not stultified, as it so often is to-day; that the process of election is not blind, and, worse, misguided and perverted by electioneering methods of the same brood as the profiteering tricks of trade; that those chosen as the trusted of the people are not merely brilliant and smart debaters and often self-seekers, greatly liable to the

temptations of power and wealth, preferment and place, representatives of and biased by class-interests at least, but are *ethically* as well as intellectually fit, are wise rather than clever, are patriarchal-hearted and disinterestedly benevolent to all interests, biased only, if at all, in favour of the weaker children of the national and communal family; and that the peace of the community, internal and external, is amply safeguarded from all disturbance.

Then the *Economic* or financial organisation will ensure the unwasteful distribution, to every individual or family, in sufficient, and not more than sufficient, quantity, of all the important requirements of the community, for the necessities as well as the refinements and ennoblements of life; and it will also ensure the storing of surplus wealth in the hands of the charitable-hearted and pious-minded who, in the condition of public opinion and division of remuneration then prevailing, will have no temptation to abuse it, but will be impelled to hold it as a trust, for maintaining brāhmaṇa-homes and performing sacrifices and pious works, as we should say if we were using the older symbols of thought, for supporting schools and colleges of all kinds of art and science and all other forms of useful as well as ornamental public institutions, as we should say if we were using modern counters (as indeed the Rockefellers and Carnegies are doing to-day, in the U.S.A., which has, appropriately, shown the highest political idealism in this war, though the tortuous diplomacies of the other nations are rendering its final fruition abortive). And then, finally, will the *Industrial* or labour organisation secure the production, in ample measure, of all the wholesome food, clothing, housing and other necessities, as also of all the appurtenances of the due enjoyment of equitably distributed healthy leisure and body-refreshing pleasure and soul-renovating joy by all the members of the community, *viz.*, festivals, holy-days, religious and other fairs, pageants,

devotions in temples, recitations, dances, etc., in the older words, or theatres, art galleries, zoos, museums, worship in buildings dedicated to that purpose, etc., in modern terms; and it will also secure the supply of the needed help and assistance and labour to all the members of the community in carrying on their domestic work, and to all public institutions in the performance of their public duties and functions.

(a) BALANCE OF POWER BETWEEN TYPES OF MEN
AND CLASSES OF SOCIETY *Versus* BALANCE OF
POWER BETWEEN NATIONS

If and when the four main branches of communal organisation begin to work in this fashion, it is fairly obvious that the perennially futile endeavours to maintain a balance of power between nations regarded as inherently separated and divided from each other, by methods of militarist and navalist swagger and diplomatic chicanery which always recoil upon themselves sooner or later, will become superfluous; for a far more necessary and far more useful and lasting balance of power will have been established everywhere between the four true "estates of the realm" that make up every nation; and nations at peace within themselves seldom seek war outside.

Preparation for the establishment of this vitally important balance of power *within* each nation could be made by educating public opinion through the true priests without priest-craft, in the shape of poets, scientists, professors, journalists, statesmen and legislators, all preaching in ever-varied forms the same wise principles of Ātma-vidyā in their application to the affairs of the communal life.

These four estates of the realm, the clergy, the nobility, the commons and the manual workers, in the common

parlance of the preceding century, corresponding broadly to the directive, the regulative, the distributive and the sustentative systems in the language of sociology and biology, and to the men of thought, the men of action, the men of desire and the undifferentiated and unskilled, in the phrase of psychology, these four necessarily exist by indefeasible psychical laws, in every human society, at any and every stage of evolution, with only the difference of a greater or a lesser degree of development and differentiation. It is they which, when duly recognised, regulated and balanced, constitute the factors of a civilisation, healthy, happy, spiritually noble, executively strong, materially rich, and glad to work, free from the present prevalent bitter class-hatreds and jealousies, and bound together in all its parts by recognised interdependence and goodwill. It is they which, when thrown out of balance, so that one prevails excessively over the others, lead to the miseries and oppressions of either theocracy, or aristocracy (in which autocracy and bureaucracy are included), or plutocracy, or democracy, in other modern words, sacerdotalism, or militarism, or capitalism, or labour-unionism; and in the older words, excessive brāhmaṇa-rājya, or kṣhāṭṭriya-rājya or vaishya-rājya, or shūdra-rājya, priest-rule, or soldier-rule, or merchant-rule, or mob-rule; that is to say, the excessive *reign* of any *one* of the four, endeavouring with arrogant selfishness entirely to *subordinate* and *subjugate* the other three, instead of the well-balanced and affectionate *co-operation* of *all* with each other, on terms of such equality as that of elder and younger brothers.

Only by bringing about such a balance of power *within* each State, will a spiritualised political organisation justify the elective principle and the very name of *self-government*, making it the government of the willing *lower self* of the community by its recognised, revered, trusted, and trustworthy *higher self*, and not the reverse.

(*p*) THE PRACTICABILITY OF ESTABLISHING SUCH A
BALANCE OF POWER BETWEEN THE CLASSES

All this is not unpractical utopianism, it is not impossible idealism, except to those obsessed by the mood of Pontius Pilate who asked "What is Truth?" and would not wait for an answer. The war has shown many things to be possible, nay, necessary, which were formerly thought to be impossible. The day of frenzied competition and individualism ought to be over with this war, amid those nations whose souls and bodies have not been fatally hurt and mutilated by it. Individualism has served its purpose of sharpening men's intelligence at one another's expense, and frightful expense. If the venerable name of Herbert Spencer is cited by anyone in support of it still, then he should be told that Spencer pleaded against *forced* co-operation, suppressing individual excellence and tending always in the direction of the well known abuses of monopolies; he did not plead at all against, but rather for, *voluntary* co-operation, which would appreciate and help to develop and utilise special individual merit; and he declared regretfully, hoping it might be realised soon, fearing it was not likely so to be, "that the practicability of such a system depends upon character," and again, "that only as men's natures improve can the forms (of social organisation) become better".

The fire of this war should have purged away much dross from men's natures and character, and should have made possible the dawn of the day of *State-encouraged*, but not *State-forced*, organisation in all the four main departments of the national life, in the way of voluntary co-operation which would diligently foster individual genius and initiative and discourage weakness and indolence; would not try to abolish competition, which is obviously impossible, but would "regulate it and subordinate it to co-operation, which

is certainly possible, by providing it with appropriate motives; would reconcile individualism and humanism, in short. Both are facts in human nature, since every one of us is "I" as well as "We". As "I," every one is an "individual"; as "we," each one of us is the "universal". The former element makes us competitive, the latter co-operative. Reconciliation and balance between the two is essential to health and fullness of life. Only by deliberate endeavour to bring about such a reconciliation can the advantages and benefits of both be secured for humanity, as far as is humanly possible.

(q) THE PRACTICABILITY AND THE SECRET OF SECURING
THE NEEDED ETHICAL AS WELL AS OTHER FITNESS
FOR THEIR RESPECTIVE FUNCTIONS IN THE
DIFFERENT CLASSES OF WORKERS

The secret of such reconciliation; the secret of such co-operation and of the development of the higher character and finer nature by which alone it is possible; the secret of making sure that persons with the appropriate *ethical* as well as intellectual and physical qualifications shall be assigned to each department of the national organisation, especially the political; the secret of making sure that (a) the man of intellect, entrusted with the national work of gathering knowledge and spreading it, is not cunning, greedy, hypocritical, but wise, benevolent, *true*; that (b) the man of executive ability, entrusted with the national work of gathering the means of peace and protection and of spreading peace and protection, is not arrogant, grasping, bullying, but heroic, generous, *strong and good* and tender to the weak; that (c) the man of "desire" and capacity for storing "substance," entrusted with the national work of gathering and spreading the necessities and the refinements of life, is not miserly, avaricious, mean, but charitable, liberal,

magnanimous and devoted to the *beautiful*; that (d) the man without special skill, but with the general capacity for giving assistance to every skilled specialist, is not obdurate, unruly, wild, but gentle, amenable, willing and *affectionate*; the *secret* which will effect this miraculous change in the character and the affairs of whole classes and nations, *is to be found in the ancient principles of Indian culture and social polity* (not their present-day orthodox caricature, except in the way that the ruins *indicate* the original structure). But before this miracle may take place, another miracle (apparently easier and yet very difficult) must come to pass, *viz.*, that the persons in positions of power and influence, able to lead and guide the thoughts of large masses of men, may look for that secret honestly, without superciliousness, without the prejudgment that only the baser motives can and ought to rule mankind, that all effort to raise the general level of human character is for ever vain and for ever fit for ridicule, and that the only eternally sound foundation of all political science and art is the great maxim: "Let him take who has the power, and let him keep who can."

It is for the humble believers in the ancient Brahma-vidyā to endeavour to put that secret before the politicians and statesmen of the West, and strive to justify it to them, and point out to them the way to the higher political science and art of Rāja-Dharma as India's distinctive contribution to world-politics, leaving it to them to scoff at and cast away or to ponder over and approve—as the Oversoul of the Race, whose moods make the Race's destiny, may prompt them.

The secret has been already indicated above in passing, and will be more fully mentioned now. It is only the *division* of the *rewards*, the objects of psychical *ambition*, the "prizes of life" (as distinguished from the necessary requirements and ordinary comforts of the *physical* life)—in correspondence with the division of the work.

Utopia-framers (like Edward Bellamy, in his book entitled *Looking Backwards*) and the more actualistic and serious Socialists in their many varieties, collectivists, trade-unionists, syndicalists, communists, and even perhaps the Bolsheviks (who have been described, now as violent communists of a most monstrous character, and again as the most benevolent idealists, so that people distant from Russia really do not know what to think about them) -- these have been mostly confining their attention to and working for *the equitable distribution of the necessities and ordinary comforts of life*. They have been practically neglecting the consideration of *the due partition of the prizes of life*. They have been thinking of the common requirements and ignoring the special temperaments; looking at the body, not at the mind. This is to reverse the true process, and hence to fail.

In the cultured individual, in the civilised society, the body ought to follow the mind, not the mind the body. When the naturally different ambitions of the differentiated types of mind are equitably and reasonably satisfied, so that no overwhelming temptations to corruption and abuse and misuse of functions and trusts and powers are left, the common requirements of the body -- *comparatively* common, for here too, some differentiation is unavoidable, because physical bodies are also differentiated -- will be *allowed* to be more equitably distributed, by those who now successfully prevent such distribution. Mechanical devices for securing equitable distribution of physical requirements, by adjustments of wages, profits, taxes, prices, hours of work, old age pensions, unemployment allowances, insurance, provident funds, ration-tickets, clothes-tickets, wholesale and retail sale regulations, etc., *ad infinitum*, may be worked effectively, for short periods, in special times, places, and circumstances. But they are all hollow at heart; they have no principle of permanent success in them. The dire necessities of war have, no doubt, not only

shown to be possible but forced into actuality, and on vast scales, the operation of such devices. But as soon as the pressure of war is removed, we see the same old troubles of class-war rear their hydra-heads again with greater ferocity than ever before in every country, in the shape of strikes, riots, repressions, anarchist outrages, martial lawlessness, executive and judicial murders, etc. This is just because the permanent change of spirit, of mental outlook, has not been achieved, because the *ambitions*, the *eshanā*-s, remain unpartitioned between the elder and the younger brothers.

The natural lines of such partition are not hidden. All physical bodies have all the four physical appetites mentioned before, as a general rule; but in any given individual, at any given time of his life, one appetite is stronger than the others. So all psychical bodies or minds have all the four psychical appetites or ambitions before-mentioned, as a general rule; but in one type of mind, one of these is strongest.

(a) *Honour*, reverence, veneration, in growing degrees, is the most necessary and most satisfying nourishment, as well as inducement, for the "mental body" with which the man of thought, of intellect, of science, of religion, the teacher and counsellor, has most to work. The physical correspondence is also clear. "High thinking," physiologically as well as spiritually, thrives best on "plain living"; simplicity and scrupulous cleanliness in food, clothing and housing, an almost "ascetic" mode of life, is the natural and wholesome way for the brain-worker, if he is to avoid mental and physical dyspepsia.

(b) *Power*, authority, the right to command, is the natural reward, as well as the necessary condition of the effective discharge of his duty, for the man of action, of executive office, of the bureau, the ruler, the magistrate, the policeman, the soldier. And a more or less Spartan way of living, an austere if not ascetic mode, the avoidance of more

than a sufficiency of toning relaxation, the eschewing of enfeebling luxuries, is the condition of mental, moral and physical fitness for him.

(c) *Wealth*, large salaries and incomes, the disposal of large amounts of money and stores of all kinds, are the natural remuneration, as well as means of due discharge of his functions and duties in the body politic, for the man of desire, of substance, of business, of sufficient industrial as well as artistic feeling to be the organiser and manager of industries, on the one hand, and the appreciator and supporter of all fine art and of pious and public works, on the other.

(d) For the unskilled workmen, the men of labour, the children of the national family, *play and amusement* are sufficient reward, over and above the ample and suitable food, clothes, housing, which they must have in as full measure as the other three classes.

Briefly, the principle of division of reward and remuneration, side by side with division of work, is that *honour* should be pre-eminently and predominantly given to the *illuminator*, *power* to the *protector*, *wealth* to the *feeder and enricher*, and *play and amusement* to the *labour-supplier*, of the communal life; that all four "*prizes*," and especially the three first, should not be allowed to be enjoyed or striven for, in equal degree, by any single individual; that every individual should have the chance of pursuing, and should elect to pursue, one and only one of these, and must largely forgo the other "*prizes*". It will then follow that the temptations to corruption will diminish, the present bitter animosities, rivalries, jealousies and hatreds between person and person, and class and class, and nation and nation, will abate and be replaced by emulation in philanthropic service; private individual life will become simple, while public possessions will grow richer and richer; the continued development of art and science will be guaranteed by altruistic instead of egoistic competition; and the provision of sufficient

and wholesome food, clothing, housing, etc., for all classes of individuals and families, will become easily possible and will follow as a matter of course, for the existing temptations to corrupt mismanagement will have become minimised.

Such is the simple secret. Incredible as it may seem, the change of character, of heart, of mind, of spirit, from predominantly individualist and nationalist "struggle for existence" to prevailingly internationalist and humanist "alliance for existence," *can* be brought about by this childishly simple, soulful, spiritual "partition" of "the good things of life" between the elder and the younger brothers; childish, since except we become wise as little children, with the wisdom of that utterly transparent frankness and *truth* which is the deepest diplomacy, we cannot enter the kingdom of heaven; soulful, because it cannot profit a man at all if he gain the whole world of honour and power and wealth but lose his own soul, which is essentially nourished and kept alive by *beauty*, by *loveliness*, by *love* for and from some other and others; spiritual, because if we attain to righteousness of spirit all things else will add themselves, for righteousness creates trust and loving *goodness* all round, and these mean co-operation, and co-operation makes organisation possible, and that means success and prosperity of all kinds.

Attempt will now be made to examine this all-too-simple secret and develop its thesis in further detail, to meet objections and to show how all the important human problems can be solved by means of this *varṇa-dharma*, which reconciles and establishes a "balance of power" between the rival class-interests of the communal life, and of its allied *āshrama-dharma*, which similarly reconciles and establishes a "balance of power" between the rival worldly and unworldly interests which beset each individual life.

Bhagavan Das

(To be continued)

THE KEY TO EDUCATION

By ALIDA E. DE LEEUW

INDIA is organising, not *re*organising, Education. She has the probably unique chance of setting the new structure on a truly national foundation, making it the vehicle of that selfhood which the nation is labouring to express in her progress towards Home Rule, that is : free, national existence—a peer among peers.

To all intents and purposes India is absolutely unfettered in the matter of National Education, and is free to frame her plans and carry them out according to her own insight and ideals. As these are, so can her education become and be. The limits of her own capacity and understanding are the only limitations by which she can be hemmed in and prevented from building up an ideal system.

For pushing out or widening any such barriers as may exist, for breaking down such barriers and limitations, the present time and the present circumstances are most propitious. By painful experience the nation is reawakened ; and, as a first step towards a clearly formulated, positive ideal, the feeling and consciousness of what it does *not* want is becoming more and more definite. Much is becoming obnoxious and unbearable that used to be endured with fatal indifference and even welcomed as a boon. Every recognition of wrong—as wrong—brings the right, the ideal, into a clearer light ; and, as that looms up large and grows more distinct, those who are striving to make it actual, have their eyes opened to their own mistakes,

misconceptions and shortcomings, as well as to those of others. And so it is to be hoped, nay expected, that many a prejudice and superstition, harmful alike to the health and wealth and to the moral and intellectual strength of the nation, may be recognised as such and swept away by insight, born of enthusiasm for the weal of the nation and of devotion to the Motherland, which in times of ease and passivity would appear and remain immovable and unalterable.

Moreover, not only are these times favourable to the formation of clear national ideals from within; there is for India the wonderful opportunity of starting its national education work without being much hampered by what has been done since England assumed control, while Indians can, if they but will, profit by their own great past.

It is true England made a beginning, and started schools of many different grades and kinds; but what is that number relative to the millions whom this effort has not even remotely touched for weal or woe?

That the system of school education inaugurated in India is inadequate as to its provision for numbers, nobody is even inclined to deny; that from the nature of the case it *could* not be adequate is fondly imagined by the authorities, and, I think, is so stated. That India is beginning to realise what ought to be and can be and shall be attempted, is a splendid fact, but it is to be intensely desired that she shall realise to the full, what this great privilege, which she has above the other nations, really means and entails. So immense an advantage cannot be insisted on too much.

Little or no energy need be spent on iconoclastic overthrow of what was and is. As said before, little has been done, comparatively speaking, and the great harm that little has wrought is now being made an agent for the common weal; it demonstrates to all thinking Indians the need for India to wake up to its powers, its knowledge, its wisdom; as

of old, to be the torch-bearer, the light-bringer for the nations. Those who are working with all their might towards that end say confidently that Home Rule is inevitable; but while that consummation is still delayed, National Education is put into the hands of the nation.

That fact henceforth puts the responsibility for the education of Indian children on Indian shoulders, where of course it rightfully belongs. They need no longer, they can no longer, shelter their lack of interest behind the shortcomings of the authorities, because the foremost in and of the nation itself are ready to lead that nation along its own national road to its own national goal and to the realisation of its own National Ideal. For this truly stupendous but indescribably grand and glorious task, the foundations have been laid "from time immemorial," and though often covered over and buried out of sight, they re-emerge sound and intact, even if superstructures have crumbled and decayed. These foundations, laid in the nation itself, are: a philosophy "of unrivalled depth and splendour," a great educational past, the heritage of a trained mind, and a history of national and family life in which religion was foundation, superstructure and ornament.

As to the *What* in school education, India will have little hesitation in deciding. What to teach and when to do it, is a question the answer to which varies in detail with every difference in local conditions, surroundings, climate, caste, industries of the people, etc.

The question of *How* is coming more and more into the foreground; that is a matter of basic principles and is of foremost interest, not only for India but for all the world, for it is universal.

Education is a cosmic process; it is evolution, the Divine Plan for the world, demonstrated and epitomised in the individual. As there is fundamental right and wrong in

cosmic relationships, so there must be, in our work for education, a way which is fundamentally, universally right : not right for one nation and wrong for another, but a principle without which good, true education is not, cannot be. It is this universal principle of education that all nations are seeking.

For do not let us forget that in all European countries, in England as much as in all the others, in China, in Japan, in America—everywhere, the question of education and its results is one of the most urgent and important of all questions of the time, and is constantly and anxiously discussed. The history of education is a record of human attempts, of partial successes and partial failures to discover the true fundamentals of the science of education ; but to-day the pressure of war has opened all eyes to the importance of the problem, and everywhere we see demonstrated the utter inadequacy of achievement in the shallowness of results and the nothingness of effects, compared with the means and energy spent by the nations to educate the children. For many years complaints have been made, but they were seldom officially formulated ; and when published, they were but rarely investigated and acted upon.

As early as 1891, Colonel Francis Parker, one of America's most influential reformers, wrote unchallenged : " No proposition will meet with more general approval than that our whole educational system needs a radical reform." With regard to the teaching then in vogue, and which he characterised as *quantity teaching* as opposed to the *quality teaching* which he advocated and exemplified in his now famous school, he did not hesitate to say that the children of America were enslaved by it, were prevented from anything like a search for truth, from realising their own liberty and powers. He condemned the method of textbooks, page-learning, per cent examinations, with all the countless devices and means which

serve to make quantity learning the end and aim of education. He declares further that the State pays more money for schools than for any other purpose, except prisons, penitentiaries, poor-houses and criminal courts, and that the schools are mostly in the clutches of politicians, that they present the most places to fill with friends, whose acquirements are often of the lowest order. That the large number of teachers required for the ever-increasing population cannot be very well educated themselves, stands to reason; and Colonel Parker, as head of one of the most important Normal Schools of the United States, knew what was the average material with which he had to deal; he knew what he was speaking of when he declaimed against those "cram-examinations met by quantity drills that are no test whatever of ability to teach". And the pupils, after years of painful, arduous drudgery—what have they gained? They have so little mental power that their whole idea is the acquisition of a large quantity of facts, and few acquire even that much—"they have never had any exercise in quality of action; their minds are simply passive receptacles, taking without resistance that which comes from supposed authorities; self-reliance is buried beyond hope of resurrection by sixteen years of persistent word-cram".

This was twenty-seven years ago. The most recent pronouncements on present conditions are even more emphatic and more condemnatory.

The following extracts are taken from a pamphlet, entitled *A Modern School*, by Abraham Flexner. It is one of the recent issues, No. 3, of the occasional papers published by the General Education Board, New York City. As this Board is a self-constituted Body, independent of any particular school-system or political organisation, and consisting of the foremost educators of the United States, its verdicts and criticisms are very important.

After giving statistics which tend to demonstrate that the intellectual results of the teaching in the schools of to-day is pathetically small, Flexner says :

It is therefore useless to enquire whether a *knowledge* of Mathematics is valuable for the pupils, for they do not get it ; and it is equally beside the mark to ask whether the effort to obtain the knowledge is a valuable discipline, since failure is so widespread that the only habits acquired through failing to learn Latin and Mathematics, are habits of slipshod work, of guessing, and of mechanical application of formulæ, not themselves understood.

And further on, he tells us that the deplorable fact that American children as a class fail to gain either knowledge or power through the traditional curriculum, is rendered even more distressing by the circumstance that "they spend an inordinately long time in failing"; these indictments are endorsed by the Board, a Body created exclusively for investigating and promoting modern schemes and plans for the betterment of American National Education.

Mr. H. S. Comings, writing on Vocational Industrial Education in America, tells approximately the same story. He refers to the fact that teachers themselves were obliged to acknowledge that their own education was wrong and ineffective, no matter how successful they might apparently be in getting some pupils to recite lessons from textbooks. As one of the many proofs, ready to hand, that there is something fundamentally wrong in the system of education in vogue, he refers to the unfortunate fact that so many teachers break down under the strain at an early age, and that nervous ailments and overwork in the case of the pupils, even in young children, are becoming more and more frequent in the schools from year to year ; nerve-strain, worry, anxiety and fear decreasing mental power as well as bodily resistance and strength.

And when we turn to England, we have but to read the daily press, the journals on education, the ordinary magazines, even the novels of the day, to see that the conviction is gaining ground and unhesitatingly expressed, that the whole

educational system needs to be changed from the foundation upwards.

William J. Locke. in *The Red Planet* (a recent book of his), says :

We have had, we have still, the most expensive and rottenest system of primary education in the world ; the worst that squabbling sectarians could devise . . . Our State education has nominally been systematised for forty-five years, and yet now in our hospitals we have splendid young fellows in their early twenties who can neither read nor write . . . I have talked to them, I have read to them, I have written letters for them ; clean-run, decent, brave, honourable Englishmen . . . and to the disgrace of the Government in this disastrously politician-ridden land, such men have not been taught . . . how to read and write. Of course your officials at the Board of Education--that beautiful timber-headed, timber-hearted, timber-souled structure, could come down on me with an avalanche of statistics. Look at the results, they cry ; I look. There are certain brains that even our educational system cannot benumb. A few clever ones, at the cost of enormously expensive machinery, are sent to the Universities where they learn how to teach others the unimportant things whereby they achieved their own unimportant success. We systematically deny them the wine of thought, but we give them the dregs. But in the past we did not care, they were vastly clever people, a credit to our national system. We were devilish proud of them. If the war can teach us any lessons--and I sometimes doubt whether it will--it ought at least to teach us the vicious rottenness of our present educational system.

If perchance, to some, a quotation from " a mere novelist " may lack the requisite dignity and impressiveness, we can turn to the works of Edmond Holmes and read what he has to say on the question. In him we have to do with an eminent specialist, about whom *The Athenæum* says that his statements deserve the most careful consideration, because " Mr. Holmes' experience in all matters affecting schools and scholars is probably unrivalled, and no living Englishman has had greater opportunities of mastering the details of his subject than he ".

In the Preface to *What Is and What Might Be*, he speaks of the Externalism of the West, and says that this shows itself in the tendency which prevails everywhere to pay undue regard to outward and visible " results " and to neglect what is inward

and vital ; he considers this to be the source and cause of most of the defects which vitiate education in England, and that consequently there is but one remedy for those defects—and that is “the drastic one of changing our standard of reality and our conception of the meaning and value of life”.

We might multiply these statements indefinitely ; the book here referred to is one of the most thorough and unimpassioned arraignments, and at the same time one of the least depressing ones ; for the indictments are just and explicit, the reason why these sad mistakes are constantly being made is clearly demonstrated, and the remedy and motive are definitely described. Most cheering of all aspects of the book, about half of its pages are given to the description in most helpful detail, not of an ideal school in Utopia, still to be realised, but of an existing elementary school, where the ideals of which we dream have already become realities, and where what we hear characterised as possibilities of the optimist, are actualities in the normal life of children.

The foremost educators in all countries are zealously engaged in suggesting remedies for this untoward state of things, but there are few who, like Mr. Holmes, seek and find help in a change of attitude of mind and of heart, a change of outlook upon child-nature and human possibilities. Most of the discussion of educators centres round the curriculum and the mode of “administering” it ; the time that must be allowed for it to take effect, that is, for the pupil to become endowed with “sheer intellectual power”.

Mr. Flexner, in the pamphlet above quoted, speaks in this manner of the ideal of the Modern School :

The curriculum of the Modern School must provide for this or that subject or class of subjects ; it must eliminate such and such an obnoxious, useless element, this or that obstruction ; training of the senses or observational studies must be substituted for traditional so-called classical ones which have no vital connection with life activities ; and so on.

It is true that occasionally mention is made of the "living and present needs" of children, but no one seems to be quite clear what these needs really are, or to be able to define them. We read of "how much education of a given type a boy or girl can get" in a given time, as if education were indeed nothing but clever and expeditious fact-packing, in which occupation the teachers were the workers, and the principal, the overseer, and the pupils the more or less capacious and wholly inert receptacles.

Even where the *educio* root of education is taken into account, it is but seldom apparent that a true realisation exists of *what* it is we are trying to "lead out," or *from* what it is to be led out, or what is the real nature of that process, or its aim and end. It resolves itself into this: until we can find a definite, reasonable, satisfactory answer to the questions—What is a child? What are we dealing with? What is child-nature?—we cannot possibly judge rightly of its needs nor how to subserve them. What is the use of prescribing remedies for a case we absolutely do not understand? What is the use of proposing reforms when we cannot really make out on what grounds they are needed, and where the evil of the systems now in vogue really lies? Even Colonel Parker, that universal child-lover, who devoted his whole life-energies to education and child-welfare, was utterly nonplussed on this subject of child-nature; he called this query—*What is the child?*—the unanswerable question; at the same time he exhorts all teachers to study the child and devote themselves heart and soul to the solution of that which he says cannot be solved.

The materialist, who sees only the body and considers that mind, intellect, thought-power, are the outcome of a bodily function, naturally enough looks upon education chiefly as a means to physical happiness, comfort and well-being; as the promoter of worldly success; the giver of keenness and mind-power, by which those facts may be acquired and stored which

are likely to be most useful during the period of what he considers the span of life. He sees his ideal in a well-balanced, sanely-devised curriculum, in methods of *instruction* that give tangible, easily verified results, and in a "system" which can readily be judged and shown to be effective by statistics of examination-successes and percentages of marks and points. With the Western religionist, or rather the dogmatic church-goer, the point of right education is difficult to settle: for, good and devoted though he may be, his insight into child-nature and the problems of education and evolution is obscured by a heavy veil of opaque dogma, which, though only seldom assimilated, he accepts as his guide in the many perplexities that life brings. He sees no incongruity in the acceptance of the doctrine of original sin and the vileness of human nature, and the statement that we are divine in origin, children of the Father. At all events he cannot but feel it his duty to lay down the law, to suppress the evil which is trying to assert itself, to interfere with all natural impulses, and kill out sin. How can a child of sin be trusted to follow its own bent? The teacher and parent between them, anxious as they are to save the child from himself and his innate wickedness and ignorance, bend all their efforts at education towards convincing the child of his weakness, his ignorance, his natural inclination to wickedness, and make him seek salvation in slavish following and mechanical obedience.

That is the disease from which present-day education is suffering; and while opinions vary on the most vital point of all, for lack of understanding of the nature of the problem, education is still supposed to be "got" at the rate of so many books per year or per month, and growth and evolution are retarded rather than advanced by our strenuous efforts at educating. If here and there a voice is raised to proclaim spiritual ideals, it remains as one crying in the wilderness; at best it is heard, listened to and commended, but most of those

who listen and profess adherence are not doers of the word but hearers only.

India, if it will but set itself to study its own scriptures, ponder its own philosophy, and live it—put it into deeds, need not hesitate to answer the momentous question and formulate with scientific precision the fundamental law and basic principles of right education. Not only may she thereby be enabled to found her own educational structure on the solid, living rock of the Wisdom, but she may benefit the Western world by demonstrating, through practice as well as in theory, what is that right way, that universal, basic law, which all nations are seeking and which so far has, for the most part, steadily eluded them. As was said before, the Western mind seeks the right way in education, if not entirely, at least primarily, in intellectual mind-training and, lately, in the care of the body and in manual training, by which it hopes to create efficient, strong, independent workers in the world; and it is expected that the ideal will be achieved by means of a little more of this study and a little less of that, and by eliminating or inserting a subject here and there, while confessedly not knowing what is the nature of the material with which teachers have to deal and out of which the ideal citizen has to be manufactured. Most of the educators of name insist on declaring that the knowledge of child-nature at their command is nothing, absolutely nil. Rousseau declares: “We know nothing of childhood, and with our mistaken notions of it, the further we go in education the more we go astray”; and Dr. Dewey, who uses this statement as the opening sentence of his interesting book, *Schools of To-morrow*, then goes on to tell us how Rousseau insists that existing education is bad because parents and teachers are always thinking of the accomplishments of adults, and that all reform depends upon centring attention upon the powers and weaknesses of children; Rousseau, Dr. Dewey says, has sounded the key-note

of all modern efforts for educational progress by enjoining upon all teachers and parents to base education upon the native capacities of those to be taught, and therefore to study children in order to discover what these native powers are. But, "not knowing anything of childhood, Rousseau and many of those that succeeded him return to nature and natural methods by deciding that certain experiences shall be artificially withheld and certain natural conditions shall be artificially modified, because without such precautions the child could not 'be himself'"; in order to allow the child to grow up free and natural, he is to be bound and fettered by the freedom which isolates him from the world in which he ought to take his place. Why this continual emphasis on the fact that child and child-nature or human nature is an unsolved and insolvable mystery, and the equal determination to embody this ignorance in detailed schemes for its intellectual, moral and physical salvation?

Is it not because for one reason and another religion has entirely ceased to play any part in the daily life of nations in the West; only dogma and form-remembrances remain to tell of the religion which the Christ brought "to make men free"; the idea that there is a body of real, that is occult, knowledge, from which men can draw "for the healing of the nations," is scorned; and religion, represented by theology and superstitious accretions and incrustations, is ignored or denied because the spirit has fled and materialism still tries to hold its own. But deep down in the hearts of men there lives a consciousness of the God-like nature of the human being, a groping realisation that there is knowledge for us by which to guide ourselves; and the many efforts towards right education are resulting in schemes and methods which, if they were planted in the sunlight of religious consciousness, would at once come to flower and bear fruit abundantly.

The East has never lost the religious sense, the religious basis of life. No doubt there is at the present time a vast

amount of superstition ; forms have crystallised into fetters, but the spirit is not denied ; religion still rules the life from birth to death, and beyond to birth again ; the life of the people is the religious life. No distinction is made between sacred and secular ; for the Eastern, the idea that all is sacred because all is One, is an ever-present reality.

Therefore the nations of India can have no difficulty in defining what human nature is, what the answer must be to the question—What is a child ?—for it is not necessary for them to go into the deep waters of metaphysic to realise human nature as divine and every child as a fragment of Īshvara, a portion of Himself. As Mrs. Besant puts it in *Principles of Education* : “ Man is a spiritual being, manifesting in the external world as Intelligence, Emotion and Activity ” ; or in another earlier article, where it is said that

the child is an immortal Individual, taking birth amongst us after many hundreds of such births upon our earth, with experiences gathered through many lives and wrought into him as faculties and powers, with a character which is the incarnate memory of his past and which determines his response to impressions from outside. His body truly is young and not yet well under his control, a scarce broken animal ; but he himself may be older than his parents and his teachers, may be wiser than his elders.

This knowledge is contained in the teachings of the Hindū Philosophy and Religion (as it is essentially, implicitly contained in all religions), and shows each child, each human being, as an individual complete in himself, yet a part of a larger whole, the family. This again, as a whole, an organic unit, is in its turn a member of a larger unit, what Froebel calls a *Member-whole* (*ein Glied-Ganzes*)—until the human child stands forth as divine in nature and a fragment-whole of the Cosmos, directly linked with and related to the Whole, the All, which is Brahman.

If we accept these statements and come back to our *educo*-education—so oft proclaimed, so seldom practised—then we know what we have to deal with, we see clearly that education is a cosmic process ; that the Divine Plan of

evolution must be the Prototype of our plan of education, that the Principle which guides Evolution for the whole, must be the principle to guide us in our efforts for the minute part; that the Divine Method by which Ishvara brings His children to their ultimate goal, must be for us the method by which we seek to help our children to grow and unfold.

We are fully conscious of the enormous distance that separates the archetype from even the very highest type we can realise in our human life. Did we not intuit our origin, did we not know ourselves to be divine, our very aspiration to understand the ways of Ishvara and to approximate to them, would be utterly ridiculous and intolerably presumptuous. In one sense it may not even be appropriate to use the words distance and separate in this connection. Where all is One, no distance, no separation, is real; and as there is no presumption in trying to fathom the Self in microcosmic man, so there can be none in aspiring to realise that self as part of the Self—of macrocosmic Ishvara. Brahman is All. I and the Father are One. I am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings. The wise who behold Him, placed within themselves, they obtain eternal bliss. . . . This consciousness of the underlying Unity is the solid rock-foundation upon which we can safely build.

We can now attempt to make clear to ourselves the meaning of education and its aim, to differentiate between right and wrong in education; and these conclusions, if rightly drawn from the universal Law of Unity, will be universally applicable. Only when we come to deal, as teachers, with curriculum and method of school teaching, do we have to consider the particular needs of the Indian nation, where they may prove to be fundamentally different from the Western. We need, however, to guard against too anxious a nicety in discrimination with regard to fitness for Eastern needs, whereby we artificially

widen the gulf which seemingly separates West and East ; for, where we build on so broad and all-satisfying a foundation as the One Life in manifold expression and form, we are likely to find similarity and strong connecting links, instead of the much-emphasised dissimilarity and opposition.

Moreover, India possesses among its vast and ancient literary treasures a scripture which has been called " an ark of safety to carry the world from the old to the new ". In it is found " the Wisdom of our Great Progenitor, Manu, the Father of the whole Āryan race ". To study it in the original and digest it, to extract the fundamental ideas and make the precepts applicable to present-day conditions, would be hopelessly beyond the possibilities of the average individual ; but in *The Science of Social Organisation*, by Bhagavan Das, the Laws of Manu have been made accessible to all who are interested. In the Preface Mrs. Besant characterises the volume as an attempt to suggest a few adaptations (to present conditions) by one who is full of reverence for the Ancient Ideals of his people, and who believes that these are living powers, not dead shells, full of reforming and re-shaping strength.

The chapters on the Problems of Education contain, clearly outlined, a plan of education—and precepts about method—which provides India with a solid foundation upon which to erect the modern structure. If in the building the Ancient Laws and Principles are adhered to, and no details and ornaments are allowed to be introduced that might be alien to the Ancient Plan, India will not need to borrow from the materialistic West, but, on the contrary, will guide itself and other nations back to the Ancient Wisdom, the true and only basis of education.

Alida E. de Leeuw

(*To be concluded*)

MEMORIES

*Under the pall of a leaden sky
Comes with a flash of memory—*

MEMORY of sun-splashed sand and sparkling sea,
Of lithe brown bodies gleaming in the blue
Of sapphire waters, flecked with magic dew
Wrought by foam-faeries, laughing in their glee.

A lovely path of tessellated grey
Which sun and shadow carpet—overhead
The palms their interlacing branches spread,
A covering from the brightness of the day.

The casuarinas quiver in the air,
Their feathery fabric stirred by the light breeze
On which the Devas come to tell the trees
The secret message they alone may bear.

A thousand subtle perfumes wafted o'er
A wide expanse of intervening sea,
Bridging the gulf 'twixt East and West for me,
Bringing again the years that are no more.

Ah! memory most poignant—the loved night
That falls on India with a calm more deep
Than on an alien land. . . And so I sleep
With this last blessing borne of memory's flight.

T. L. CROMBIE



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 464)

VI. MAN IN LIFE AND IN DEATH

IT is an axiom in our modern conception of evolution that the more diverse the functions of which an organism is capable, the more complex is its structure. It is therefore in the order of things that man should have a complexity of structure not found in less developed organisms. But the complexity of

the human organism revealed to us in anatomy and physiology is only a small part of the full complexity of man; even what we are told in modern psychology lays bare but little of the complexity revealed in Theosophy.

In Fig. 52 we have summarised the main facts about

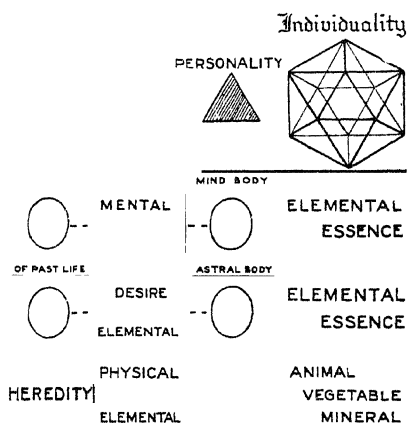


FIG. 52

man, as seen in Theosophy; at the birth of an individual, we have several elements which go to make up the unit of humanity whom we call "man". They are as follows:

1. The Ego, the true Soul of man, of whom in all cases only a part can ever be manifested in a physical body. This Ego is the Individuality.

2. That part of the Individuality which is manifested in a reincarnation, at a given time, in a particular race, and as either a man or a woman. This is the Personality.

The relation between the Individuality and the Personality has been expressed by many symbols; one, which has been used in the old mysteries, is that of a string of pearls, where the string represents the Individuality, and the pearls the separate Personalities in successive incarnations. In Fig. 52 another symbol is taken. If we take the three-dimensional, twenty-equal-surfaced geometrical solid, known as the icosahedron, to represent the Individuality, then the Personality is equivalent to one of the twenty two-dimensional triangles which make up the surface of the figure. All the twenty triangles of the surface, even when put together, will always fail to represent one characteristic of the figure, which is its third

dimension; and conversely, since a triangle has only two dimensions, and the solid figure has three, it is possible to obtain an infinity of triangles from the icosahedron. In a similar fashion, each Personality—as, too, all the Personalities which an Ego makes at successive rebirths—fails to reveal certain attributes of the real Ego; and also an Ego can make as many Personalities as his force is adequate for, without exhausting his true nature as the Ego.

One Personality only, however, is made by the Individuality for the purpose of the work done in one incarnation.

3. The Personality (Fig. 52, column 3) at rebirth takes a Mind Body, an Astral Body and a Physical Body.

4. Each of these three bodies has a life and consciousness *of its own*, quite distinct from the life and consciousness of the Personality who uses them. This “body-consciousness” of each vehicle is known as the “mental elemental” of the mind body, the “desire elemental” of the astral body, and the “physical elemental” of the physical body (column 2). This body-consciousness is the life of the Elemental Essence of the mental and astral matter, and the life of the mineral, vegetable and animal streams of life which make up the physical body (column 4).

5. The physical body, which is provided by the parents, is the repository of those hereditary “factors” which are in the parental ancestry; out of these parental factors, such factors are selected at the building of the body as are consonant with the karma of the Individuality, and will be useful for the work of the Personality.

6. The astral and mental bodies also have hereditary factors, of a kind; but these are not provided by the parents but by the Ego himself. The astral and mental bodies with which a child is born are replicas of the astral body and the mental body with which the previous incarnation was ended, when the Personality of the previous life discarded his astral body to enter the heaven world, and discarded his mental body at the end of his period in the heaven world.

Man then, when examined in the light of Theosophy, is a very complex entity, the resultant diagonal of a parallelogram of many forces of three planes; for the purpose of coherent study, we can well arrange these forces into three groups:

1. The Individuality, who lives on in the permanent Causal Body from life to life, and retains the memories of the experiences of all his Personalities;

2. The Personality, a more or less partial representative of the Individuality;

3. The "body consciousness" of the three vehicles, the mental, astral and physical elementals.

We shall consider first the body-consciousness. The physical body has a consciousness which, however limited, is sufficient for the purposes of its life and functions. This consciousness knows how to attract the attention of the occupier when there is need for it; when the body is tired, it urges the individual to rest; when it needs food and drink, it creates in him the desire to eat and drink. When such physical functions work, it is not the Ego who wants to eat and drink, but merely the physical elemental. It is clever enough, through long ancestral habit of heredity, to protect itself; when attacked by disease germs, it marshals its army of phagocytes to kill them; when wounded, it organises the cells to heal; when the body is asleep (that is, when the owner leaves in his astral body and the physical body is tenantless), it pulls up the bedclothes to cover itself against the cold, or turns over to rest in a new position. At any event which it thinks will threaten its life, it instantly does what it can, however limited, to protect itself; if a shot is fired or a door is slammed, it jumps back; its consciousness is not sufficient to distinguish between the danger revealed by the sound of a shot, and the absence of danger from the slamming of a door.

Many of these manifestations of the physical elemental are natural enough, and need not be interfered with by the consciousness of the tenant of the body; but sometimes such

interference is necessary, as when a duty has to be performed, and the body is tired and objects, and yet must be forced to work, or when there is a work of danger to be done, and the elemental, fearing for its life, wants to run away, and yet must be held to its task by the will of the owner. In children, the physical elemental is most pronounced : when a baby cries and screams, it is the elemental who manifests its objections (reasonable to it, though often unreasonable to us), but it is not the Soul of the baby who screams and cries.

This physical elemental's life and consciousness is the reservoir of all the experiences of pleasure and pain of its long line of physical ancestors ; its life was once the life of the desire elementals of savages of long ago. It has all kinds of ancestral memories and tendencies, to which it often reverts, whenever the Ego's consciousness over it is lessened. It is this body-consciousness which is being discovered in the researches of modern psychologists of the schools of Janet, Freud and Jung ; and its vagaries of consciousness are manifest in our inconsequential, meaningless dreams.

The desire elemental of the astral and mental bodies is the life of the Elemental Essence. This Elemental Essence is a phase of the life of the LOGOS at an *earlier* stage of manifestation than even the life of the mineral ; it is on the "downward arc" of life, and is "descending into matter," to become, later, mineral life, and later still, vegetable and animal life. Its chief need is to feel itself alive, and in as many new ways as possible ; it wants a variety of vibrations, and the coarser they are, that is, tending more to materiality, the better pleased it is. This is that "law in my members, warring against the law of my mind," of which S. Paul speaks, the "sin that dwelleth in me".

The desire elemental likes the astral body to be roused, to have in fact "a rousing time" ; variety, novelty, excitement are what it wants on its downward arc of life. The mental elemental does not like the mind to be held to one thought, and it is restless, and craves as many thought vibrations as it

can induce its owner to give ; hence our difficulty of concentration and the "fickleness of the mind".

But the owner of the astral and the mental bodies, the Ego, is on the *upward arc* of life ; millions of years ago he lived as the mineral, the plant and the animal ; such experiences as the mental and desire elementals now prefer, on their downward arc, are not necessarily what he, the Ego who is on the upward arc, finds useful for his work in life. Hence a continual warfare between the Ego and his vehicle, for mastery, graphically described by S. Paul : "The good that I would, I do not ; but the evil which I would not, that I do."

Man's work in life and death is to control his vehicles,

<div style="display: flex; align-items: center;"> <div style="text-align: center;"> <p>THE "DÆMON" HIGHER SELF</p> </div> <div style="margin-left: 10px;"> <p>{ * ĀTMĀ * BUDDHI (*) MANAS</p> </div> </div>		
WILL DORMANT		WILL CONTROLLING
SUB CONSCIOUS	NORMAL CONSCIOUS	SUPERCONSCIOUS
	<i>MENTAL</i>	
PREJUDICES	IDEAS	CONCEPTS
	<i>ASTRAL</i>	
CRAVINGS	DESIRES	AFFECTIONS SYMPATHY
	<i>PHYSICAL</i>	
REVERSIONARY HABITS	FUNCTIONS	SELF CONTROL PURITY

and use their energies to accomplish a work mapped out for him by the Lords of Karma and acquiesced in by the Ego. He may succeed or he may fail, according to the amount of will-power in the Ego, and according to his knowledge of how to exercise it. This battleground of life, this crucible of experience, is outlined in Fig. 53.

FIG. 53

The Individuality is the "Higher Self," the "Dæmon" of Plato ; he has three fundamental attributes, described as Atmā, the Spirit ; Buddhi, the Intuition ; and Higher Manas, the Abstract Mind. Will, Wisdom and Activity also describe this fundamental triplicity of the Higher Self. The Personality is the "Lower Self," and is composed of the Lower Manas or the Concrete Mind ; the astral or desire nature ; the physical functions ; and the three vehicles in which these activities manifest. The Higher Self

“puts down” a part of himself into incarnation, for the work of transforming experience into faculty.

Everything now depends on how much will-power exists in the Ego, and is being manifested in the control of his vehicles. Where the will of the Ego dominates the instincts of the mental, desire and physical elementals, the incarnation is a success; where, on the other hand, the three elementals gain the upper hand, the incarnation is so much wasted effort. In the case of most men, there is neither complete domination nor complete slavery; in some things we succeed in dominating, in others we fail. What happens in each case, we can see from the diagram.

The functions of the physical body are neither good nor evil; it is the body's duty to eat to live, to drink to satisfy thirst. The evil begins when a natural function is intensified by the identification of the desire nature of the man with the function. When the purely animal sensations from food and drink are delighted in by the astral body, the body becomes gluttonous and craves stimulants; at first, the astral body dictates when the cravings may be indulged in, but after a while the physical elemental makes the astral body its tool. It is natural enough for a primitive savage to gorge and be a glutton; but when a civilised man allows a purely physical function to hypnotise his desire nature, he is for the time reverting to the savage. The process of reversion is well illustrated in the Japanese proverb about drunkenness:

First the man takes a drink;
Then the drink takes a drink;
Then the drink takes the man.

But where the will is dominant, then from the physical functions permanent qualities are developed for the Ego of self-control and purity; it is of great use to the Ego to have perfect control over the physical body, so that the body's technique may be swiftly and fully under the Ego's control in the work in life. Rational and pure diet, perfect health, control over

muscle and limb through physical training, are invaluable in transforming functions into self-control and purity.

In exactly a similar way, it is natural for the astral body to desire; it is natural that the astral body should object to offensive smells or to discords in sound, and be pleased at harmonious surroundings and agreeable tones. The desire nature of the astral body provides a delicate instrument of cognition. Evil begins when the desire elemental dominates and dispossesses for the time the Ego. A natural desire then becomes a craving, and the astral body gets out of control. When a man loses his temper, so that for the time he is not showing a soul's attributes, but those of a wild beast, he has for the time reverted to an early stage of evolution, dragged thereto by the astral body which he cannot control. What we have to understand is that we are *not* the habits of the desire elemental of the astral body, but are to search, for our soul's purpose, such aptitudes in it as are useful for us. Sometimes, through suffering, we discover for ourselves this duality in us; a young American girl of thirteen I knew, so discovered it, when one day she came in almost crying because her playmates had teased her in play; and when she was asked by her mother if they had hurt her, replied: "N-no, but they made my feelings feel bad." When we realise that we are not the feelings of the astral body, but possess them, just as we might possess a tennis racket or a gun, then we shall know exactly how much freedom to give to the feelings.

On the reverse side of the picture, the feelings of our astral body, when controlled, can be made most sensitive and delicate, and can be transformed into wonderful attributes of the soul of affection and sympathy; the astral body then becomes a fine instrument upon which we can play, so as to throw the invisible world around us into waves of inspiring and purifying emotions.

What has been said above, about the desire elemental of the astral body, applies with even greater force to the mental elemental of the mind body. The mental body has as its

natural function that of responding to thought; and thought, when exercised by the Ego, is a means of discovering the world in which man lives. Concrete thought weighs and measures the universe, and the function of abstract thought is to transform all experiences of the mental and lower bodies into eternal concepts which can be incorporated into the soul's nature. But very few of our thoughts are of this nature, for two reasons: first, that the mental elemental often clings to past thoughts of ours, and insists on thinking them, despite our attempts to control it; and secondly, that what we think is less of our own creation than supplied to us by others. Of the former type are prejudices, which are in reality thoughts which were once *useful* to us in our work in life, though not necessarily *true*; they are, however, in reality no longer useful, and we are better without them, but the mental elemental retains the strength which we instilled into them, and, to gain better its end, hypnotises us into believing that they are still our thoughts. The prejudices which men have as to the superiority of this or that race, creed, sex, caste, or colour, are largely of this nature. Of the second type are the thoughts of other people which are being continually poured into the mental atmosphere, and which, impinging on our mental bodies, draw out of us automatically a response of like thoughts; when such thoughts seek admittance, we have to take care that we give welcome only to those which are useful for our soul's work, and that we vigorously reject all others.

Certain thoughts of both these types sometimes behave like the "malignant growths" which appear in the human body as cancers and tumours. Some thoughts make definite centres in the mental body and gather round them similar thoughts and absorb their vitality, and so become distinctly malignant mental growths of the mind body. Just as a tumour in the brain, in the beginning, will produce but a slight ache, and afterwards, as it grows larger, will derange many functions of the body, so too is it with these malignant mental growths;

at first, they are hardly evident, except perhaps as unreasonable phantasies and worries; later, they grow and produce definite mental diseases, like phobias of various kinds and insanity.

The transmutation of the experiences gained through thinking, feeling and acting, into eternal concepts, is only partly accomplished during the life on earth and in the astral world after death; the task is continued when the individual begins his life in the heaven world. Under the most ideal and congenial surroundings, with the power to create all such happiness as he longs for, and above all with the wonderful aid of the Mind of the Logos playing upon his mental body and causing it to grow, the man lives his period in the heaven world, developing his will and transforming all his experiences into eternal concepts, and into faculties which more and more reflect his hidden Divine Nature.

This work which man does during his period "in Heaven"

INTERVALS BETWEEN LIVES								
TYPE	DEGENERATE	SAVAGE	MECHANIC	FARMER	MERCHANT	DOCTOR	IDEALISTIC	DISCIPLE
TOTAL	5	40	200	300	500	1000	1200	2300
HIGHER HEAVEN	—	—	—	—	—	BRIEF	50	150
LOWER HEAVEN	—	—	160	260	475	975	1150	2150
ASTRAL PLANE	5	40	40	40	25	25	5	—

FIG. 54

naturally depends upon the strength of his aspirations, and upon the amount of capacity with which he sets to work upon the work of transmutation. These factors determine how long he is "in Devachan," growing through happiness. In Fig. 54 we have a table giving a general average for various types of Egos.

When the death of the physical body takes place, the man

lives in the astral world for a while ; afterwards he passes to the lower heaven, to live there "in Devachan". At the end of Devachan, the mental body, the last remnant of the Personality, is cast aside, and the Ego is once more fully himself, with all his energies, in the higher heaven. After a period, brief or long, dimly conscious or fully aware of the process of rebirth, the Ego once more puts down a part of himself into incarnation to become the new Personality.

We see from the diagram that the degenerate, low type of human being lives about five years in the astral world and, having no spiritual qualities needing Devachan for their growth, returns at once into incarnation. The terms *mechanic*, *farmer*, *merchant*, are used to describe general types ; and *doctor* is used to represent professional men in general. But a farmer or a merchant may be highly cultivated and belong really to a higher type of Ego than is represented by his occupation. The cultured man who is definitely idealistic and makes sacrifices for the sake of his ideals, has a consciously active life as the Individuality in the higher heaven. The man consecrated to service under the guidance of a Master of the Wisdom, should he "take his Devachan," will have so purified his astral nature before death that he need have no life in the astral world at all, and can pass at once into his Devachan. We see from the diagram that the period between incarnations may vary from five years to twenty-three centuries. When a child dies, he, too, has his short astral life and his Devachan before return to birth again ; the period between lives may vary from a few months to several years, according to the age and the mental and emotional nature of the child.

Many of the facts already mentioned about the hidden nature of man and his finer vehicles, are re-stated in the next

diagram, Fig. 55. In the first column we have the seven planes of the Solar System; in the second we have the four bodies

THE CONSTITUTION OF MAN

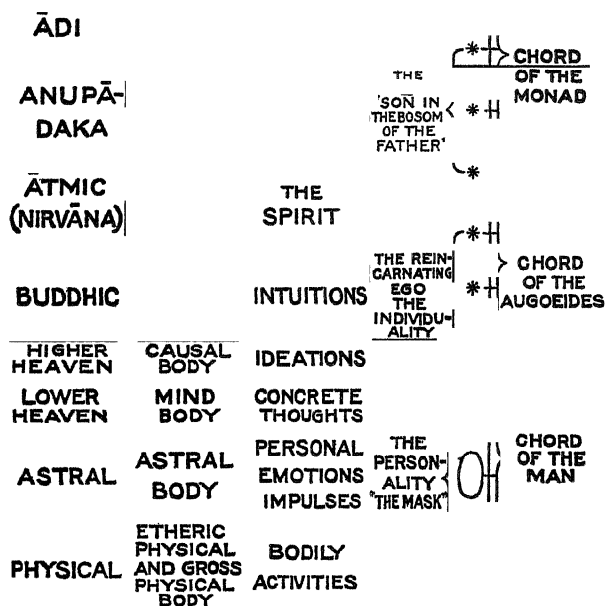


FIG. 55

which man now uses. It will be seen from the third and fourth columns that man exists, in his highest nature, as the "Monad," on the four planes higher than the mental plane, but that he has as yet no vehicle or instrument of cognition and action in them.

For all general purposes of study, the soul of man is the Individuality in the causal body. The Individuality creates a Personality for the purpose of incarnation, and the Personality has three vehicles, the mental, astral and the physical bodies.

Each of these three lower bodies represents one aspect of the Ego; and since the Ego in the causal body gives the fundamental tone or temperament for the incarnation, we may think of the Ego and his three lower vehicles as forming a chord of temperamental tones, the Chord of the Man. But the Individuality in the causal body is only a partial representation of all his qualities; behind his Higher Manas or Abstract Mind exists the Buddhi, the Divine Intuition, and behind that, the Ātmā or the indomitable Spirit of God in man. But the Ātmā, Buddhi, and Manas are themselves reflections of higher attributes still, of the Monad, "the Son in the Bosom of the Father". The fundamental note of the Life of the LOGOS gives the dominant tone for the Monad, and the three attributes of the Monad on the Ādi, Anupādaka, and the higher Nirvanic planes, make the "Chord of the Monad". The Monad then creates the Individuality; the tone of the Monad being then the dominant, it and the tones represented by the Ātmā, Buddhi, and Manas make the "Chord of the Augoeides". When next the Individuality creates the Personality, we have the "Chord of the Man".

* * * * *

Man's work in life and in death is to discover what he is, what is the world, and what is the LOGOS "in whom we live, and move, and have our being". Ages of experience and action are required before he begins to grasp this "Wisdom of God in a mystery," and to understand "God's Plan, which is Evolution". Yet this is his eternal work—to know in himself, and in others, the clod, the brute and the God. All life is a workshop where he is taught his work, and many are the instructors who come to help him; these are the religions and the philosophies, the sciences and the arts of his time. Instructors too, unwelcome for the most part, are the sufferings

which are his lot. But most welcome of all his instructors, can be the Hidden Wisdom known as Theosophy, which reveals God's Plan with such a fascination to the mind, and with such an inspiration to the heart, as have not yet been found in any other revelation.

C. Jinarājadāsa

(To be continued)

THE EARTH'S AWAKENING

AGE-long slumber of the Earth
and silence of the captive Spirit in her.

Those who, during the dark days
shaped matter according to their visions,
used her as a slave,
and she, obedient, took the forms of human dreams,
but never spoke.

Still the Spirit descended—
Ever closer grew the shroud that gathered round it,
Ever deeper the abyss that called it,
Until it lay as a wreck in unknown ocean depths,
Waiting there as the dead wait, gazing at the tides of Lethe
That glide forgetfulness through the grey unbroken
peace of the world of shades
Who drink, and know no more.

The sleep of ages is drawing to its end,
Within the Earth a thrill of life is playing,
Within the Earth the song of life awaiting--
From the mountain peaks ascending,
In the far-away blue spaces lingering,
Through the forests' dim recesses surging,
From the scented plains o'erflowing,
The Spirit of Earth appears.

Earth animated,
Earth became sacred,
In waking thou hast strewn thy soul around thee,
Thou livest in a mighty dream that riseth from thee
 and passes o'er the world, a mystic wanderer,
 made of thy fragrance, of thy songs and of thy longings,
 made of thy silence, so great for human mind
 that when we enter it, we reel, Heaven-stricken.
Powerful dream of the Earth,
 in which we, thy lovers and adorers,
 twining our souls into thine,
 grow so vast in our communion with thee
 that we know thou art divine, resplendent Being!
Flower of the deathless Spirit. . .

MELLINE D'ASBECK

THE TEN COMMANDMENTS

By ALICE WARREN HAMAKER

THE Ten Commandments were brought out of Egypt by the Egyptian Initiate known as Moses (Menephthah), and must therefore be regarded as part of the great Hermetic system of development for the Path. Whether there are only these ten stages or whether these are the first ten, will only be known when the Hermetic system can be obtained from its original source. We know these ten anyway; and no doubt, when they have been attained, the candidate for Initiation in the Hermetic School will be in a position to have knowledge of any stages that may not be known exoterically just now. Some people aver that we have an eleventh stage given us in the Commandment, "Love thy neighbour as thyself".

In the Buddhist system, these stages have been divided into eight stages only, a division which has shown itself suitable for the remnants of the Fourth Race, since it can be seen that Buddhism has spread mainly into countries where Fourth-Race people predominate numerically. The Eightfold Path is given as:

1. Right Doctrine.
2. Right Purpose.
3. Right Discourse.
4. Right Behaviour.
5. Right Purity.
6. Right Thought.
7. Right Loneliness.
8. Right Rapture.

These do not differ very considerably from the Mosaic system, except that they appear to be much more complete, thereby indicating that the Ten Commandments are not the complete Hermetic system of preparation for Initiation, and that one day the remaining stages will come to light. For example, we appear to have no parallel stage to "Right Loneliness".

The persistent spread of Christianity, Muhammadanism and Judaism, which are based on these Ten Commandments, is an indication that behind the rather vague wording lies a true esoteric system of preparation for Initiation, especially suitable for the coming races. Initiation will always be the same, for there is only one Knowledge; but as humanity progresses, the preparation changes with the changing of humanity, and the level of spirituality rises at which Initiation can be taken. For this reason we must always be on the look out for the new revelations imminent in young and virile religions that have exoterically an incomplete system of spiritual development, for the sense of incompleteness gives that religion one of the greatest of divine gifts—Hope. Hope is the first necessity for Inspiration. Faith and Charity are discussed so much that Hope is lost sight of, whereas St. Paul as an Initiate knew what he was talking about when he gave it a place level with the other two gifts. When he said that Charity was the greatest, I think he meant it as the synthesis, for in his writings he does not by any means belittle the other two.

It must be admitted that those professing to follow the religions based on the Ten Commandments are not making any great attempt to carry out those Commandments. Christians, Muhammadans and Jews are not shining examples of abstainers from adultery, gossiping and envy, for example. In fact, the above-mentioned people take less notice of the Ten Commandments than of the other precepts of their Founders, to

which greater adherence is given, as well as more study. Yet here we have the opportunity given us of amalgamating three great and virile religions, now spreading persistently in the world by missionary effort, commercial expansion, birth-rate and culture. A religion combining Christianity, Judaism and Muhammadanism could be strong enough completely to dominate all others, and be a World-Religion indeed. Is it too much to hope for this?

A more enthusiastic adherence would be given to the Ten Commandments if it could be realised that they are stages of development to be reached one by one, and that all ten can only be perfected by those ready for Initiation. Only a few in many thousands are thus ready, but many more would reach such a stage if they would only begin at the bottom and start climbing. We know very well that many of the Commandments are impossible for most people, but that is no excuse for ignoring those that are not impossible.

The first stage is the true knowledge of God. Without this knowledge we are in "bondage," *i.e.*, bound by karma. Almost all can reach this stage of consciousness with a little effort. It is the knowledge or realisation that our fate lies in our own hands to make or mar, for, as taught in the Sermon on the Mount, "Ye are gods" (God). To realise our place in the scheme of things, and know that we are each God and have therefore the power to do as we shall decree, is a step we can all obtain in a greater or lesser degree. He who is ready for Initiation will be fully conscious of it; but every one can begin to realise the rudiments of this knowledge and start to direct his life to some definite purpose, and so develop will-power. Too many people are spiritually lazy, and live for no particular purpose, to be buffeted about by every whim of fate. It seems like wasting this incarnation.

The second stage is ceasing from idolatry; but a little thought will reveal a much deeper meaning veiled by the wording

given in *Exodus*, i.e., Self-reliance—to do without the necessity of depending on some outside help. In Judaic days, reliance on images or symbols and oracles was the form such spiritual dependence took ; hence the phrasing of the Commandment. Nowadays it takes the form of spiritualistic séances and the ouija board, and in the Middle Ages it took the form of blind faith and giving money for the purpose of spiritual favours promised by some authority.

Self-reliance follows quite naturally on the first stage mentioned above, for with the realisation of our own power comes the realisation that we must be our own masters. What a difference it would make to the world if more people would just begin to think this way ! Thought is always followed by action in some form, and the elevating influence of such thought would mark a new era. The candidate for Initiation would know this from proved facts by personal experience, but we can all begin the attainment of the second stage towards the Path.

The third stage is reverence. The feeling of awe is quite common with the mass of people, and rightly so ; but as the intelligence develops and a materialistic wave passes over people, the feeling disappears and nothing takes its place, to the loss of much knowledge. Not being able to appreciate the attitude necessary to the mantric effect of uttering the “ Name ” (Shekinah—?), we have been shut off from the tremendous scientific knowledge of the creative and destructive power of sound. Quite accidentally we have found out that a certain note played on a certain violin can shatter a tumbler, but that is all we know. This is a fact, and we can philosophise about it as we like ; but the fact cannot be altered thereby. When reverence was a fact, the Hebrews were able to shatter the walls of Jericho by a sound made on special trumpets, but we do not know how to do that now. I take it that reverence for the “ Name ” is a

form of imagery for the attainment of self-control and morality needed before the knowledge of the hidden forces of Nature is allowed to mankind. The occultist can know all this, but the ordinary person would get on much faster towards the Path if he would only admit that there is much hidden under the symbology of the Name, and that all things are not known to man down here below.

The fourth stage is the realisation that every man must give part of his time to spiritual exercises and meditation. In Hebraic times, economic and recreational conditions allowed of an arrangement of concentrating this effort into one day in seven; but times change, and so does human nature as a whole, for we do progress from one condition to another, in spite of pessimists. Unfortunately the tendency is towards giving less and less time to religious rites and meditation—and prayer or praise and thanksgiving, not to mention fasting. This is a retrogression, for it requires regular effort to gain spiritual knowledge, just as it requires effort to gain material knowledge, and time is required for any effort. If no time is allowed for an effort, the effort is not made, and nothing is gained. Special time, regularly set aside for spiritual knowledge only, will do wonders to any man, even if it is not concentrated in one special day of the week, though combined effort is always greater than single efforts.

The fifth stage is given under the imagery of honour to parents. Thought will reveal a deeper meaning—an appreciation and knowledge of the karma of birth and parenthood. This requires some knowledge of reincarnation or pre-natal existence, and it would tend towards greater domestic felicity, especially among white people of modern times. If a person realised that he chose his own parents and environment for a definite purpose, he would make better use of the opportunities offered him in the personalities of his parents and family, and of the environment in which he is brought up. Also, it might possibly lead

quite the ordinary man to appreciate the efforts of others towards self-improvement, and induce him to help to give every one a better environment and better working conditions. Selflessness will lead to the same end much more quickly, but to the less developed soul this idea will always appeal quite naturally; only, unfortunately, with the doctrine of reincarnation lost to the followers of the Ten Commandments, this appeal is not made.

The sixth stage is that of not-killing, or rather the positive knowledge that every unit of sentient life has its place in the world and scheme of things, and that to destroy a unit prematurely is to interfere with the regular scheme of life. It is quite unnecessary to dwell on the lack of observance of this Commandment in the followers of the Ten Commandments—Christians, Muhammadans and Jews—not to mention followers of other religions guilty of the same thing. Civilisation and knowledge, both spiritual and material, are being handicapped, but we go on merrily breeding herds of animals, wasting precious fertile soil, and breeding diseases that we could well do without.

It must be noted that in this system this knowledge is given as being the sixth stage. There is an idea that it should come much earlier, but a little thought will show that people need to realise the other five great truths first, before this knowledge will come, no matter how rudimentarily. There is no need, therefore, to despair of Western civilisation on this score, since the others must have first consideration. When the knowledge does come, it can be very swiftly put into practice, but for the candidate for Initiation something more is yet required, that the ordinary man is not ready to appreciate. Jesus taught that whosoever had anger in his heart was committing the same sin as killing. Many ordinary people try to keep this Commandment in this way, preparing the way to the Path at this stage for the future.

The seventh stage is hardly for the undeveloped man at all, and only partly for the more spiritually-minded. It is for the aspirant for Initiation. It is the understanding of the force that is expended in sexual effort, till a person becomes a celibate from the natural means—through knowledge of the truth of sex, and co-operation with the right use of that force. The question as to what is adultery is entirely relative to the spiritual attainment of a person, and is not the same for every one; hence the extremely varied and complicated code on this subject developed in every race. We try to draw a line to legalise some form of adultery to suit the crowd of undeveloped people, but we are quite unsuccessful, for the ultimate ideal is beyond the ordinary man, being for the climber of the Path.

The eighth stage is that of non-possession. Again men try to evolve a code with regard to determining what is stealing, but the endless litigation on this subject shows our failure. Possession is said to be nine-tenths of the law, and probably it is even more than that. As a matter of fact no person owns anything on this earth, for our stay here is of short duration, and in each earth-experience we "own" quite different things. Everything is there for use, not ownership; and although a person has to be very near Initiation really to appreciate this truth, yet a very slight knowledge sensed by the ordinary man would be of enormous value to humanity as a whole, if only this truth were admitted. If it were only admitted generally as an ideal, though possibly impracticable, we should indeed have a peaceful revolution. It is quite impossible to determine only what is stealing and what is not stealing, for we possess nothing without obtaining it from some one else, and we only create for some one else to possess eventually.

The ninth stage is control of the mind. The admonition not to bear false witness means very little to the ordinary person; hence the preponderance of gossip in daily conversation

all over the world. The general feeling is that when something false is said of a person, that person ought to be able to take sufficient care of himself to be able to refute it effectually. The occultist sees very well what is meant, for he knows that a thought is a thing which actually does something definite, and doubly so when it is spoken. The control of the tongue must first be practised before the other is effected, hence the wording of the Commandment to suit the ordinary person.

Another consideration, which will immediately occur to the aspirant for the Path, is that it is almost impossible to find out whether testimony given of a third person is really true or not, hence the tremendous need for exercising the mind to non-interference with other people's doings or sayings—in fact, real tolerance. If every one would only admit as a beginning that each person has the right to complete liberty, so long as he interferes with no one else, we should soon put our State in order.

The tenth stage given is that of desirelessness in its very highest aspect, and very rightly is it given so near the end, for its attainment marks the prepared candidate for Initiation, with the possible exception of some stages not yet known exoterically to complete these Ten Commandments to the full number (twelve or fourteen—?). True desirelessness means complete submission to the Will of God (Islām)—resignation, and the conscious working with the stream of dharma, and not against it.

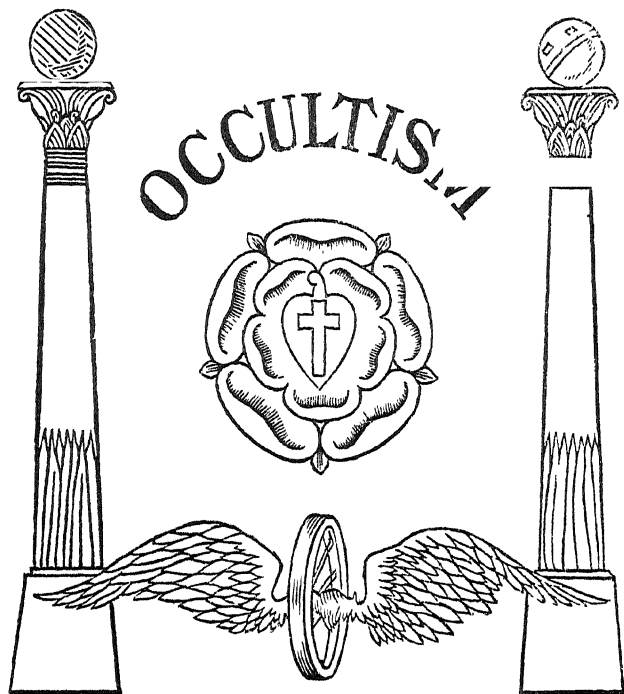
The eleventh stage is sometimes given as that of Love towards one's neighbour as if he were oneself. This Commandment probably hides a greater truth as yet unknown, for we know that the Christ is especially working to teach the world a fuller realisation of what is meant by Compassion or Love. I doubt if many occultists really know; there is a very great deal that occultists do not know, for they are not yet all Initiates, and even Masters have not reached the level of Him who is known as the Christ. The Buddha illumined the Path

of Knowledge, and the Christ the Path of Compassion ; and other Avatārs illumine the other Paths at various times.

The world makes very little attempt towards Love in a spiritual sense, but wastes a great deal of astral force in its false counterpart, emotional love. The candidate for Initiation, after reaching the other ten stages, will get this instruction by rights ; but the time will come when the knowledge regarding the attainment of this stage will be exoterically known. As yet we do not know how to realise the truth that we are all one, and act in concert as a whole, as our knowledge of magnetism is so rudimentary. We do know that this is the first lesson taught by a Master to his accepted Chelas, and is the first truth they are bidden to attain.

It would seem that the ordinary mass of people can only reach the fifth stage at present ; hence the prevalent interest in the doctrine of reincarnation. Certainly it is a fact that domestic and family relations require very considerable moral reform in the West. The remaining Commandments are not yet for the ordinary person of the world, but for those intending to leave worldly things to attempt to "enter the narrow gate". The sixth Commandment, of not-killing, comes first for the more advanced people of the general mass, and many there are, living in the world of men, who can begin to discover the seventh truth while of the world. Lest I should be considered to have impossible, anarchical ideas, I hasten to say that the eighth Commandment of non-possession is certainly not for the man of the world. We need to possess so long as we need to use things, so that the endless legal litigation will go on for many centuries yet ; but the time will come to every soul when the things of the world must be given up and personal possession eliminated, to complete the remaining two stages and pass on to Discipleship.

Alice Warren Hamaker



MAGIC IN CELTIC FOLK-TALES

By FRITZ KUNZ, B.A. (WISCONSIN, U S.A.)

THE pages which follow constitute a modest attempt to modernise a small but entertaining part of the great field of traditional knowledge wherein H. P. Blavatsky wrought so mightily. Folk-tales are the detritus of forgotten religions of which the great *Āryan mythos* is the huge ruin. The myths are not understood of the people, for they refer to spiritual and super-spiritual affairs. But the *märchen* have been revitalised by the folk, and it is better to approach a study of the living Celtic Faith through these reborn fragments. My

object here has been to present cautiously a preliminary study that may contribute a slight advance to the long overdue *rapprochement* between science-hypotheses, on the one hand, and religion-beliefs, on the other. The New Age will bring a complete understanding. The spiritual and physical cycles will be expounded in their full form presently. In this co-ordination, Anthropology, in its ultimate form, will be, without doubt, a great factor—Anthropology, that is, as the real science of Man. We are on the verge of the New Age, and therefore it seemed time well spent to drag out into the light of modern research some of these old Celtic beliefs, sifted with a Theosophical-*cum*-psychological sieve from many volumes.

I. THE PROBLEM STATED

The greatest of all collectors of Celtic folk-tales (F. G. Campbell) propounded in 1890 the theory that all folk-tales carefully sifted would provide a residuum of facts—facts arising out of true human experiences, put into impossible relations of time and space, confused and garbled perhaps, but facts in the last analysis none the less. He lived in that time when modern psychology was in its youth and when the Society for Psychical Research was in the infant stage of its evolution. Therefore he could say of magic, and the supernatural generally, what he then said of fairies, namely, that

on the whole, as it appears, there is much more reason to believe that fairies were a real people, like the Lapps, who are still remembered, than that they are “creatures of the imagination” or “spirits in prison,” or “fallen angels”; and the evidence of their actual existence is very much more direct and substantial than that which has driven and seems still to be driving people to the very verge of insanity, if not beyond it, in the matter of those palpable-impalpable, visible-invisible spirits who rap double knocks upon dancing deal boards.¹

Despite this summary disposal of the so-called supernatural, I agree with his main thesis of a basis of fact for the

¹ Campbell, Vol. I. pp. ciii and civ.

elements in his Gaelic tales. But I propose to show that in the nature of these facts there is not only reason to turn to the realm of those "palpable-impalpable, visible-invisible spirits," but that within the Celtic tales of Great Britain there are elements imbedded, which, if they be based upon facts, can *only* be explained by excursion into the realms of abnormal psychology, and that there are whole tales whose very fabric grows from the peasant or savage experience, or supposed experience, in these realms. Lang puts it well :

The fairy belief (for example), we have said, is a composite thing. On the materials given by tradition, such as memory, perhaps, of a pre-historic race, and by old religion, as in the thoughts about the pre-Christian Hades, poetry and fancy have been at work. Consumption, lingering disease, unexplained disappearances, sudden deaths, have been accounted for by the agency of the Fairies, or the People of Peace. If the superstition included no more than this, we might regard it as a natural result of imagination, dealing with facts quite natural in the ordinary course of things. But there are elements in the belief which cannot be so easily dismissed. We must ask whether the abnormal phenomena which have been so frequently discussed, fought over, forgotten and revived, do not enter into the general mass of Folklore. They appear most notably in the two branches of Browniedom—of "Pixies," as they say in Devonshire, who haunt the house, and in the alleged examples of second sight. The former topic is the more obscure, if not the more curious.¹

I propose to go further ; to show that certain elements of magic in the folk-tales of Celtic Britain, elements related no less to Pixies than to second sight, which have hitherto been considered flights of fancy, arise from experience ; that these elements are reproduced in the true human experience of mankind to-day ; and that these true human experiences are such as will appeal to the untutored mind and are such as it will readily confuse and use in impossible conjunctions.

We cannot here enter into the exposition of theories to explain the nature and *modus operandi* of phenomena of abnormal psychology. Nor, indeed, are these theories pertinent, for, as we now know so well, men neither reason nor classify where belief is all-powerful. The mass of this belief

¹ Lang in Introduction to Kirk's *Secret Commonwealth*.

is enormous. For example, "savage hypnotism and suggestion, among the Sioux and Arapahoe, has been thought worthy of a whole volume in the Report of the Ethnological Bureau of the Smithsonian Institute".¹ Tylor, Frazer and numerous other collectors have made evident beyond dispute the universality of the savage belief in magic; even early Spiritualism provides, within our own people, an example of utterly unreasoning faith in the reality and importance of psychical phenomena. All this the anthropologist observes and records; it needs not enlargement.

All this is, furthermore, a sign of the disorganisation in the creed of the savage, a creed which differs from that of culture almost only by that missing element of organisation and tabulation, and a greater readiness to admit new beliefs into the creed.

No one, again, except those who are unaware of the mass of evidence, now doubts the reality of hypnotism, telepathy, clairvoyance, crystal-gazing, trance-utterance, etc., in modern times. We find, however, that these and kindred phenomena are known to and used by savages, and especially by medicine men, just as they were by mediæval witches. They are, in fact, common occurrences among them . . . Is this because savages are, in certain respects, more sensitive than we? At all events it suggests that these phenomena of the X-region, especially action on matter at a distance, or telekinesis, may also be well known to them. Indeed, the more the X-region is laid bare, the better do we see that the latter is not based so entirely on superstition as is commonly supposed.²

This is indeed the case, as the authorities in these fields can show.

What relative place has our new knowledge of this X-region hitherto had in the study of the folk-tale? The answer must show that there has been almost no effort made to apply definitely the study of the phenomena mentioned to the elements in the tales, chiefly because, in the business of explaining the tales, the search has been for better-known

¹ Lang, *The Making of Religion*, p. 7.

² MacCulloch, *The Childhood of Fiction*, p. 208.

human experiences as a basis. Thus fairies have been referred to Lapps, giants to physically superior races, magical properties of iron to its newness to some people; bridles are made out to be a source of wonder to a conquered race, changelings, the tales of stolen children of the conquering race, and so on without end. But this method of explanation quickly goes lame. While, for example, the conception of a fairy agrees with Campbell's description of the Lapps in part, there are other factors which are not thus explicable, such as fairy knowledge of what human beings do. Whereas, as we shall presently point out, if it be realised that the Lapps have been confused in the mind of the Scot with the traditional ghost, as in the Isle of Man, then the Fairy lore is seen to be a compound of various normal and abnormal elements of perhaps great complexity.

But, while for our immediate purposes the establishment of the truth of clairvoyance, telepathy and the like is not necessary, nevertheless certain conclusions devolve when we assume as proven, even but a part of the psychical powers claimed as true by the students of abnormal psychology. The Society for Psychical Research gives us a scientific collocation of these phenomena, proves to its own satisfaction some of them, and disproves others. That telepathy and clairvoyance, for example, are facts, can no more be denied than hypnotism can be disproved. Says Sir Oliver Lodge :

That this community of mind or possibility of distant interchange or one-sided reception of thoughts exists, is to me perfectly clear and certain. I venture further to say that persons who deny the bare fact, expressed as I here wish to express it without any hypothesis, are simply ignorant. They have not studied the facts of the subject. It may be for lack of opportunity, it may be for lack of inclination; they are by no means bound to investigate unless they choose; but any dogmatic denials which such persons may now perpetrate will henceforth, or in the very near future, redound to the discredit, not of the phenomena thus ignorantly denied, but of themselves, the over-confident and presumptuous deniers.¹

¹ *The Survival of Man*, p. 114.

Hypnotism, psychometry, telepathy, clairvoyance and other demonstrable facts bear upon the nature of folk-tales not less intimately than customs dependent upon season, climate or tribal life. If in the abstract they are facts to us, how much more concretely are they facts to the savage? What part do they bear in his life? How likely is he to use them in tales? These questions and countless others arise from the new psychological phase of the science of man's nature, and bear specifically upon something so intimately connected with that nature as the folk-tale.

Consider, for example, the relation of this evidence to the vexed question of folk-tale diffusion. The tales "are in large part anonymous in composition, impersonal in expression, international in currency, and static in type".¹ True human experiences give the material for them. Objective human experience varies with climate and various other factors, but parts of the gamut of internal experiences, ranging downward from inspiration, are more or less common to all men. There is, then, a universality of human faculty, to which must be added a particularity of human experience, chiefly objective.

So also the tale. That those elements which are universal and common must be based upon common experience, is patent; and equally obviously the particular must arise from the particular. Therefore, by producing and classifying an entirely new octave in the gamut of human experience, as abnormal psychology does, we obtain a wholly new criterion by which to judge whether or not the widespread tale developed independently.

Nor is this all. If the *märchen* and common tale of the Irish, Scottish Gaels, and of the Welsh, Manx and Cornish tribes is of recent and independent origin, and the myth and saga, or a cycle like that of Cuchulainn or of Fionn, be tales diffused among the Celts in some Caucasian or Central Asian

¹ Schofield, *History of English Literature*, p. vii.

home—if this be so, as I am now convinced it is, why do they bear in common certain recognisable factors of magic and differ in almost all others? Why is the hoary myth, which “belongs to the most primitive stage of human thought”¹ specific and consistent in names and form, and the comparatively late *märchen* vague, impersonal and indefinite? Why do Slavic folk-tales deal with vampires and Celtic tales with werewolves? Why, on the other hand, are transformations into stone of human beings found to be common property “from China to Peru”? The answers to these questions, we must be assured, cannot be found if we do not take seriously the experience of the savage in the supernatural world, and if we do not find what is possible and what impossible in fact in his shapeless or flexible faith.

Therefore, while folk-lore strides forward with the assistance of anthropology, it will be lost in the wilderness of custom and belief if it find not and heed not the light of fixed points in the field of the supernatural. Therefore, again, the nature of the evidence of Societies like our own, and of the Society for Psychical Research, is of importance, and too much cannot be said for the care and accuracy of that second-named body. Andrew Lang could say in 1898:

It is only Lord Kelvin who maintains, or who lately maintained, that in hypnotism there is nothing at all but fraud and mal-observation. In years to come it may be that only some similar belated voice will cry that in thought-transference there is nothing but mal-observation and fraud.

To-day the careful reader of the evidence can reasonably include with those things very many more.

It may be objected that the truth or the falsity of this or that piece of evidence is not germane to the argument, since the originators and relators of the folk-tale believed in its validity.

¹ Gomme, *Folk-lore as an Historical Science*, p. 129.

² Obviously because the Slav met that brand of Atlantean magic and the Celts the other. See also Lawson, *Modern Greek Folk-lore and Ancient Greek Religion*, p. 379.

³ *The Making of Religion*, p. 4.

And, indeed, in the dissection of the individual tale, as we have said, it matters little. But it matters much, in the consideration of distribution and origins, what is possible and what is probable and what is beyond reason. If the singing bone and the tell-tale harp are based upon psychometry or thought-transference in very fact, they become true physical human experiences, and step outside the realm of such things as lakes which form from single drops of water or castles which spring, full-fashioned, from a casual nutshell. And it matters much whether, as Tylor and Lang think, "super-normal experiences were possibly more prevalent among the remote ancestors of known savage races than among their modern descendants".¹ Even Campbell believes of his Highlanders that their superstitions are "nearly all fictions founded on facts".² And upon the sharp line which we may draw between the fiction and the fact depends in part the determination of the age of the tale, its relation to others similar, and its source. If we leave the folk-tale and consider animism, sympathetic magic and the *revenant*, how much more valuable becomes the integrity of our evidence. Common mediumship, while we must condemn it utterly as detrimental morally and physically, shows us the close link between all the parts of Nature, the very condition which animism postulates. The dowser or water compass is still unexplained; it is therefore quite as mysterious as the wand which turns men to stones.

Nor does the evidence stand alone in modern times. Mr. Lang has pointed out³ that there is a vast historical side to the whole question of abnormal psychology. He has gathered much and indicated more. To a question of method and direction in these connections we shall return.

¹ Lang, *The Making of Religion*, p. 172.

² Campbell, Volume I, p. cxii.

³ In his Preface to Kirk's *Commonwealth*; and see his article in Volume XXIII, p. 554, of *The Encyclopædia Britannica*, 10th Edition.

One word more should be added here, to assign the following material to its proper place in folk-lore. Mr. Andrew Lang has shown "that psychical research is inseparably related to anthropology"; and he says that "the alleged abnormal or supernormal occurrences which psychical research examines are, for the most part, universally human, and, whether they happen or do not happen, whether they are the results of mal-observation or fraud, or are merely mythical, as *human* they cannot be widely neglected by anthropology."¹ There appear, consequently, three streams in the folk-concepts: first of all there are universal human experiences; next, the custom-tradition; last, the folk-tale tradition. These form one whole, and, ultimately, none can be considered apart from the others; but their interrelation does not preclude the presentation of two almost independently of the third.

The whole question of the living Fairy Faith, not touched upon here, its relation to science and its inherent reasonableness, is discussed in a remarkable book by Mr. W. Y. Evans Wentz, *The Fairy Faith in Celtic Countries*. We are concerned only with the record, within the tales, of psychic phenomena; but undoubtedly the belief cannot be divorced from the experience, the written and the spoken word. When, at last, they are considered together, that belief in the tale, that which appears in custom, and that which arises out of true human experience, will be found to be not three, related severally, but one in three aspects. And that unified whole will be the tradition of the Religion of the Celts, hoary with age and buried under drift from the flux of time; yet full of mystery, beauty and inspiration. It will prove itself a faith so flexible and so filled with vitality, that the absorption of static Christianity has scarcely altered its fabric nor diminished its grip upon the mind of the true Celt. And its

¹ Wentz, *The Fairy Faith in Celtic Countries*, p. 474.

flexibility and its vitality will then be found to come not only out of the fact that it appeals to the peasant mind as true, but from a wonderful accord with truth abstract and absolute.

II. THE METHOD OUTLINED

"The Battle of the Birds" is what might be called a typical folk-tale of the *märchen* type. A king's son helps a raven against a snake. The raven transports him over "seven Bens, seven Glens, and seven Mountain Moors," and there becomes a youth. He gives the prince a bundle, with an injunction not to open it except where he would "most wish to dwell". The prince disobeys; a castle springs from the bundle in a giant's wood, and the giant demands the prince's first son at seven years of age for returning the castle to the bundle. The prince finds his princess, and they are happily married for years. When the giant comes they try the cook's son and the butler's son without avail. The giant's daughter assists the real son to do tasks, clean a byre, thatch it and get the five eggs of the magpie. They are married and flee the place, putting speaking apple-shares in their bed, and blocking pursuit with a magical lake, thorn-wood, pile of rock and a lock. The giant's daughter is abandoned, but she makes herself known to her husband by using magic upon three suitors, thus:

They went to rest, and when she had lain down, she asked the lad for a drink of water from a tumbler that was on the board on the further side of the chamber. He went; but out of that he could not come, as he held the vessel of water the length of the night. "Thou lad," said she, "why wilt thou not lie down?" But out of that he could not drag till the bright morrow's day was.

The second man stuck to the latch and the third to the floor. The prince becomes interested—no wonder!—and she wins him back.¹

¹ Campbell, Vol. I, p. 25.

Obviously in this tale only parts of the *märchen* formulæ are present; but let us note them and see how many are purely magical, in the sense of being, to the sophisticated, utterly improbable in the connection in which they are used. Helpful animals, transformation, tasks, speaking objects, rash promise, lake from drop of water, etc., and immovability (a form of the turning to stone)—all these appear. Where are the facts that form the nuclei of these wonders? The helpful animal, Campbell would perhaps derive from domestic animals, strange to some old people and brought in by conquerors; the tasks, perhaps to the examples of greater physical strength of the conquerors. For the helpful animals the theory is adequate. But the tasks, as is common in the Gaelic, are performed by women, magically. And what of the other formulæ? Where are their starting-points in the rational world?

Under the theory these points of departure must exist, and if they exist as true human experiences, we should find them to-day. Therefore let us turn to abnormal psychology and look for examples which will parallel these formulæ and others. That order may be observed, the tabulation of the scientific workers in this field will be employed. In the tales, the magic which puts a character to sleep shades into that which turns him to stone with a wand and that which employs music to bring on trance, and flows on through the kaleidoscope of changes that only the mind untouched by the higher forms of intellect can provide; therefore fixed points must be observed. The example of magic from the tales will be first presented and the parallels from psychical research then added.

III. THE FORMULÆ CONSIDERED

*1. Prescience and Clairvoyance*¹

Of all the elements of magic, none is more widespread in the Celtic folk-tale than the foreknowledge which certain

¹ Taken together for convenience.

types of characters have, chiefly of births, deaths and difficulties. Fionn himself is most notorious in this respect ; so well is he known, indeed, and so often does he appear, that one needs but mention that his tooth (or thumb) of wisdom was found by him when he was cooking the salmon of knowledge, and, burning himself upon the thumb, he placed it in his mouth. Whereupon he could tell the future and see distant events.¹ In "The Fairy Place of the Quicken Trees"² Fionn foresees his own death and that of his companions, and all the events he foresees take place later, but the heroes escape. Again, "the Fian were once, and their hunting failed . . . They reached a hill and sleep came upon them. What should Fionn see but a dream. That it was as yon crag of rock that he should be, the longest night that came or will come ; that he would be driven backwards until he should set his back to the crag of rock. He gave a spring out of his sleep."³ In a fight with the Tuatha de Danaan his dream is fulfilled and he, nearly killed.

Even in tales which contain almost no supernatural elements, such as the "Tale of the Shifty Lad, the Widow's Son,"⁴ prescience appears. The Shifty Lad is addressed by his vexed mother : "If that is the art that thou art going to choose for thyself, thine end is to be hanged at the bridge of Baile Cliath (Dublin), in Eirinn." After all his absolutely successful adventures, he says to his wife, as they take a walk over that bridge :

Well, then, many is the time that my mother said to me, that my end would be to be hanged at the bridge of Baile Cliath, in Eirinn, and she made me that prophecy many a time when I might play her a trick . . . And they were at talk and fun about it ; but at last it seemed to the Shifty Lad that he would do it for sport, and the king's daughter took out her pocket napkin, and the Shifty Lad went over the Bridge, and he hung by the pocket napkin of the king's daughter as she

¹ See Patrick Joyce. *Old Celtic Romances*, p. 414.

² *Ibid.*, p. 177.

³ Campbell, Vol. II, p. 56.

⁴ *Ibid.*, Vol. I, p. 330.

let it over the little side (wall) of the bridge, and they were laughing at each other.

But the king's daughter heard a cry: "The king's castle is on fire!" and she started and she lost hold of the napkin, and the Shifty Lad fell down, and his head struck against a stone, and the brain went out of him; and there was in the cry but the sport of children; and the king's daughter was obliged to go home a widow.

This interpolation of prophecy into an otherwise straightforward tale indicates the strength with which the belief holds the narrator.¹ In "The Fate of the Children of Lir," "Finola did not wish to go, for it was revealed to her darkly in a dream that Eva was bent on some dreadful deed of fratricide; and she knew well that her stepmother intended to kill her and her brothers that day, or in some other way to bring ruin on them. But she was not able to avoid the fate that awaited her."² This fate was that she and her brothers should be turned into swans.

Birth is also subject to prophetic observance. "How the Eon was Set Up" records the prophecy of the birth and exploits of the ubiquitous Fionn.³ "The Closs Gavlen" contains a prediction of the birth of a grandson to Balar Beinnann, who would kill him and who does so.⁴ One tale in particular, "The Young King of Kasaidh Ruadh,"⁵ is typical of those tales which have the faculty within their very fabric, and is worth observing, although too long to abstract. This assumption of prescience is still more obvious in many of the transition types of tales, which resemble closely the normal story of a haunting or return from the dead.⁶

Let us now examine the more prosaic accounts of this faculty, as it appears in a ponderous volume of an authority on

¹ Other examples of prophecy of death: Rhys, Vol. I, pp. 272-273; Kennedy, *Legendary Fictions*, p. 189, p. 218; Joyce, p. 345.

² Joyce, *Old Celtic Romances*, p. 7.

³ Campbell, V, iii, p. 348.

⁴ Larminic, p. 6.

⁵ Campbell, V, i, p. 1.

⁶ See Campbell, V, ii, p. 47; V, iii, p. 199; V, ii, p. 121; V, iii, p. 9; Kennedy, p. 17; Jacobs, p. 660. Also Wood-Martin, V, i, 365; Campbell, V, i, pp. cxiv and cxv; and especially MacCulloch, *The Religion of the Ancient Celts*, p. 306.

Psychical Research, in Myers' *Human Personality and its Survival of Bodily Death*.¹ Prescience is evidenced in many forms, from which we may choose first this brief account.

In June of 1889, Mrs. F. C. MacAlpine, of Garscadden, Leardsden, Glasgow, saw a "black cloud (that) seemed to rise, and in the midst of it I saw a tall man, in a suit of tweed, jump into the water and sink". About a week afterwards, a Mr. Espie, a bank clerk, committed suicide by drowning in that very spot.²

So much for a single, random case of prescience of death. Here is another which is also paralleled by the tales, a warning of another accident—not a prophecy, but the sort of thing the savage would take in lieu of prophecy. A certain Miss A. says:

I sometimes get messages which perhaps may be called clairvoyant, telling me, for instance, where lost objects are, or warning me of some danger at hand. Thus about September 20th, 1888, my sister M. and I had just finished dressing for dinner in the dressing-rooms leading from a large bedroom. The maid had left the room. M. had left her dressing-room and was standing in the bedroom, when suddenly she called to me: "Get a bit of paper, there are some raps." I came in and took an envelope and pencil, and at once the words came, by raps: "Look to the candle or the house will be on fire." We saw that it was not the candle in the bedroom, so we went into M.'s dressing-room, and found that her candle was so close to a cardboard pocket depending from the looking-glass that it would have been on fire in a moment. It was already smoking.³

Similar narratives are numerous.⁴ We may give a final parallel between a single folk-tale and cases from abnormal psychology.

The tale is that of "Bailie Lunnain," in which the hero "saw a dream in his sleep, the most beautiful lady that there was in the world, and he dreamed of her three times, and he resolved to marry her". He searched France and Spain, "and all the world over," but found her in London, "the daughter of the Bailie of London," and he contrives an interview and

¹ Used whenever possible, as in this way reference concentration is effected. There is no more remarkable compendium than this posthumous work.

² Myers, V, i, pp. 270-273.

³ *Ibid.*, V, i, p. 451.

⁴ The cases in Myers are in the second volume. One of voice, touch and sight, p. 330 ff.

tells "her all that happened and how he had seen her in his sleep and when, and she was well pleased. 'And I saw thee in my sleep on the same night,' said she." After some further adventure they are married.¹ A sort of "Brushwood Boy" business!

The cases from abnormal psychology which are exact parallels of these dreams are too long to be quoted here;² but a brief one, where one of the characters is awake and the other asleep, may serve.

(408) From Mrs. Hunter,
2, Victoria Crescent,
Saint Helier's, Jersey.
January 8th, 1884.

The following happened in India some thirteen years ago. My second daughter had been with me, while I was preparing for bed one night. Our talk was merry and only gossip. At last she left me for her own room. In the middle of the night I awoke in an agony of grief, and sat up in bed, sobbing and trembling. In vain I reasoned and tried to believe it was only a dream. For a time I could not; it was *real*. My dream was that a *cobra di capello* had bitten my daughter, and she raised a blanched, pinched face to mine and said: "Must I die, mamma?" and I had replied, in agony: "You *must*, darling."

Next morning, my dream hardly remembered, I was dressing, when she, as usual, came to me. Her first words were: "Oh, mamma, I had such a horrid feeling last night while I was undressing. I felt *sure* that there was a snake in my room, and had such a hunt before I got into bed; indeed, I feel sure the wretch is there still, and I have ordered the hemmal (male housemaid) to turn my bathroom upside down. It was a horrid feeling."³

What might be called pure clairvoyance, *i.e.*, the sight or hearing of things at a distance, is comparatively rare in these tales. This is no doubt due to the confusion in the peasant and savage mind of dreams, telepathy, and other factors, into one vague whole. Yet there are, however, both types.

"'Chew your thumb, O son of Cumhail, and give me relief,'" cried one of his heroes to Fionn, when he was in

¹ Campbell, V, i, p. 289.

² See *Phantasms of the Living*, pp. 380-383 of V, ii.

³ *Phantasms of the Living*, V, i, p. 385.

the power of a dwarf. Fionn "did so, and beheld the dwarf through walls and doors in a far-off cell, rocking himself and singing a cronan".¹ And later Fionn "knew by his druidic knowledge that the children were safe on their return," when they were far from him. Clairvoyance may be acquired, apparently, by contact. In the Isle of Man "one beholds in the light of day people who have died, some with their heads cut off and some with their limbs cut off. And if strangers desire to see them, they have to stand on the feet of the natives of the land, and in that way they would see what the latter had seen."² And the same faculty may be transmitted by fairies in the same way.³

A curious type of clairvoyance is in the frequently noted case of "Conla and the Fairy Maiden," where "the King and all with him wondered much to hear a voice when they saw none. For save Conla alone, none saw the Fairy Maiden."⁴ Somewhat similar is the case of "Blaiman, Son of Apple,"⁵ who is instructed, like Joan of Arc, by a mysterious voice; he is directed in shipbuilding.

The mass of evidence and the variety of the cases in the abnormal psychology department of our twofold research seems endless. If the day of miracles is over, that of magic certainly is not.⁶

Fritz Kunz

(To be concluded)

¹ Kennedy, p. 234.

² Rhys, quoting a 16th-century manuscript, p. 10.

³ *Ibid.*, p. 230.

⁴ Jacobs, *Celtic Fairy Tales*, p. 1.

⁵ Curtin, *Hero Tales*, p. 372.

⁶ Myers, V, i, pp. 307, 543, 553, 649, 680, 681, 682. For further examples in the tales, etc., see MacCulloch, *The Religion of the Ancient Celts*, pp. 306-307 and p. 380; and Wood-Martin, V, ii, p. 24.

THE MOON : MOTHER AND MIRROR

By LEO FRENCH

Spirit who sweepst the wild harp of Time !—S. T. COLERIDGE.

THE Moon (☾) represents Time, as expressed through periodicity and alternation, and thus, in the spheres of correspondence, mother and mirror ; as the sun symbolises stability, so the moon for ever mirrors motion. “ The beam on the face of the waters.” As ☉ : Eternity :: ☾ : Time.

Reflection of Light, receptivity to Light, are the glories of Selene, pearl of the night-sky. The moon represents, also, the cradle of manifestation. Prayers for protection of mothers and infants have been addressed to her from time immemorial. What the sun enkindles, the moon nourishes. The sun expands and stimulates : the moon gently shades infant life, on all planes.

The moon corresponds with the Bosom of Life—illuminating its waters. Watch the play of moonlight on sea, lake and river, and Moon-Dharma will be seen in perfection : nature's pictures represent universal processes on every plane, for those who have eyes to see, brains to think, hearts to “ enter in at the halo-door over patines of gold, that are the floor”. Thus the moon represents the fountain of life, the breast—wellspring of tenderness and nutriment, where young life is cradled, nourished and cherished. *Emotion*=movement ; and emotion pure and simple, unmixed with direct, definitive thought, “ unfired ” by passion, “ corresponds ” with the moon, as creative passion with the sun.

Emotion, controlled and directed, is the great hydraulic force. The feelings of humanity are as a great tidal ocean—periodically, neap-waves arise, bearing obliteration and devastation in their giant stride—

“Like as the waves make toward the pebbled shore,
So do our minutes hasten to their end.”

Devastation is a recurrent episode within eternal order, a demonstration of the law of periodicity. In the world of lunar correspondences, however, devastation demonstrates the darker aspect of lunar influence; mysterious, potent, obscure, are the workings of those powers concealed within the “dark side” of the moon, the “abnormal,” so far as this series of planetary sketches is concerned. The typical lunar rhythm is that of the ideal mother: not the producer of the form, merely, nor even the conscientious and spiritually unenlightened nurse, but the mother of the human family at all stages, from infancy to the “slipperd pantaloons”—“last scene of all”—she whose light and leading guide and guard those who need tenderness and shelter. There are many human beings who never outgrow this stage, who cannot “find for themselves” on any plane, but need direction, stimulation, protection—in short, “mothering,” and the good offices of lunar Natives. What kills and smothers one variety of the *genus homo*, alone supports and fosters another. “The milk of human kindness,” typical lunar fluid, though of superfine quality, leaves those who have “drunk the wine of Paradise” unnourished and unslaked.

Lunar pilgrims are found “revisiting the glimpses of the moon” between June 21st and July 21st. There are countless variations from one distinct cleavage in the lunar type: yet all are mirrors, reflective rather than creative, in art, work, and life. The “cleavage” is naturally between those who present the light and dark aspects of “the horned moon”. It is idle to differentiate them as “good” and “evil”; no terms

are more futile from an astrological point of view, for here morality transcends man's ethical flower-borders, widening into great philosophical canons of planetary proportion and perspective. Here, as in racial ethics, the crime of one "period" pertains to the average code of the next, and *vice versa*.

Broadly speaking, Cancerians represent mothers, or mistresses. The lunar enchantress has her place in the scheme of things; at certain kârmic stages man learns from her what no other experiences give. Dead sea fruit must be tasted before it is renounced. "Stolen waters are sweet," until their very bitterness drowns the drinker! There is a glamour associated with the moon, with which the typical lunar mothers have naught in common. It is now a truism to say that the moon exerts a different effect upon the various temperaments: similarly, lunar vibrations not only "work" differently in individual horoscopes, but lunar Natives themselves "act" variously on those whom they "contact". This, of course, is mutual, lunar Natives being among the most sensitive and receptive of mortals, atmospherically. Receptivity and susceptibility are developed as a "speciality" in all lunar Natives, independently of their positions on the moving staircase of morality¹. Naturally the magnets to which they respond represent their stage and status with scientific and pitiless accuracy. "What's one man's food is another's poison" applies here! The spiritualised lunar offspring are ideal "reflectors" of the bright images they receive into their very selves and reflect. "Good works" are never more aptly and ably performed than by "lunars" who are "focused" thereon; they possess the invaluable faculty of *emptying themselves of themselves* (spiritual Natives only—on other planes personality dies very hard, under the moon) and thus becoming clear, pure, true mirrors, containing within themselves baptismal gifts

¹ i.e., "morality" in the more parochial, less philosophical sense of the word,

and graces for those to whom they minister, chalices of the water of life and "the sincere milk of the word".

Moon-discipline is a votive rhythm of dedicated service. Mothers of the Race live, truly, for others, independent of race, sex, caste or creed; for there are "Mothers" just as there are "Fathers" of both sexes, and it may be that the typically "perfect" solar and lunar children reach perfection in physical bodies of each other's sex, *i.e.*, that the sun in his strength shall present humanity with "the bright, consummate flower" in a feminine form, attuned to that rare gentleness ever the sign-manual of spiritual might distinguished from brute force, while the tender protectiveness and soft brilliance of Selene shines nowhere with a more effective grace than through the medium of a *gentle-man*.

Emotion is, truly, a resistless force. When directed and governed it represents water-power harnessed to world-service; when ungoverned, it sweeps away all obstacles, and though destructive in demonstration, becomes an episode in reconstruction, the magic medium of submergence of the time-worn, emergence of "the new time". Direction is the manṭra-word for lunar Natives, for to the average moon-child, the manner and nature of direction given in childhood and youth, modifies profoundly the entire subsequent life; every lunar child is wax to receive, in early youth; this is where the extraordinary tenacity observed in many impressionable characters shows out, *i.e.*, they "take the print" made on their page in youth, and the remainder of their book of life, however different its story, is yet written in the same type, with certain permanent characteristics. Therefore, no parents possess a more responsible heritage than those to whose care are committed these "spirits from the moon" whose vehicles are attuned to lunar rhythm. Lunar children are reflectors and sponges, both; reflecting and absorbing, alternately; the manner and method of reflection and absorption specialised

according to the specific character of the horoscope as a whole; but the first and last word of each and all will be lunar. If brought up on truth and love, they will reflect and absorb both. If crushed and repressed, they will become mere colourless shadows, hollow shells, not even breathing of the sea, save to those few who know how to listen. If materialised, they will carry within their souls a mark of the prosy and commonplace attitude towards life, which will reappear recurrently, dulling, dimming, soiling, even future images of beauty cast in later years.

It is a common mistake to confuse the material with the practical issues in life, and one into which comparatively unevolved moon-children often fall. Form makes a stronger appeal to the average lunar Native, during childhood, than Life, and in all specialised, concrete form-work, the letter of the law strives for ascendancy over the spirit. Here, lunar spirits need help from solar, *i.e.*, enkindling, not preachment, that the waves of activity foaming and rolling forth may be wisely directed and applied as hydraulic force, not mere restless churning of the waters of space in multiplication rather than concentration and conservation of energies. Neither movement nor motion are in themselves signs and tokens of spiritual or mental progress, and all moon-children should be helped to direct their energies into the sphere of undulation, at times, *i.e.*, to take soundings, and concern themselves with depths, not only surfaces, of the world of waters; for what is ever moving does not stop to think, hence all reflections cast will be but of the surface, never penetrating beyond the sphere of observation. *Observation*, as the central orb, the spell of conjuration, highest octave of response, results in a commonplace mind, never rising above the level of the "second-rate sensitive" class. Actions based on judgment by observation of the "Lo here!" and "Lo there!" order, produce some of the most hopeless world-muddles; indeed the only worse

muddles are those made by actions based on want of observation!

Moon-children who inherit the best possible planetary fortune are those who possess wise and enlightened parents and guardians, those who understand that "their spirits are attentive" to all home influences, surroundings, environment, on every plane, and that stimulation, direction and explanation must be given in good measure, if they would educate, *i.e.*, "draw out," these "sensitive plants" in the planetary world.

A solar child resents "fostering," where a moon-child "flags" for want thereof. If parents understood the value of astrological light in the semi-darkness of that most mysterious cavern, the young child's mind, they would cease to regard astrology as a fantastic and impractical hobby or craze, an "extra," to be dallied with, perhaps, when time hangs heavily!

If any parents who read these pages happen to possess a moon-child, *i.e.*, one born between June 21st and July 21st, and possess likewise even a rudimentary faculty of psychological analysis, they will discover for themselves the extraordinary impressionability and susceptibility with which they are dowered: a curse or a blessing, according to the nature, properties and "manner" of the environment during childhood. Needless to say, no shadow of morbid introspection (that bane of the second-rate sensitive mind) should ever cloud the horizon of any child, least of all a moon-sprite!

The ideal "grown" moon-son or daughter is the ideal home-maker for children of all ages—distributing to each the gifts, privileges, responsibilities, according to their respective capacity of response.

Leo French

A CHRISTIAN BUDDHA

By F. A.

THOSE who go as missionaries to foreign lands have many strange experiences and many unforeseen problems to solve. This was even more pronounced when the missions were first established in Southern Asia than it is to-day. It took brave men and women to face the perils of those days; and perhaps the most nerve-racking of all was the ever-present Something—the peril they felt but could not name. When I have heard people speak slightly, sometimes jeeringly, of the missionaries, I have wanted to ask: “What are *you* doing for the benefit of humanity? The fact that *you* do not believe the religion the missionaries taught has *nothing* to do with the question. They gave their all, their safety, comfort, their *lives*, to teach that which they believed to be the highest good. What have you ever done? What have you given for that which *you* deem to be the highest?”

Personally, I suffered a great deal at the hands of Church associates because of my faithful adherence to that most comforting, helpful, beautiful truth of soul-communion—continuous life—that God is Love, and those who are filled with

¹ A woman whose body is so delicate that it offers only a slight barrier between worlds; a woman who has suffered much, who possesses an indomitable will, who is filled with love for God and for humanity—such is Ida Lewis Bentley, an advanced, spiritual psychic. To her was given the following story by one who evidently realised that Americans are more and more opposing the sending of Christian missionaries to those lands which have already suitable and adequate religions of their own. She had been the daughter of a well known missionary in India, and she appeared to Mrs. Bentley as a small woman, well advanced in years.

love are born of God, and every plane of consciousness is open to them. Now, as I look back over the past, I can see my Church brothers' and sisters' point of view as well as my own; and I know they were just as sincere in what they did, as I was in what I did. We were all steadfast to our convictions of right. If the Christian missionaries had heeded the statements made by their own teachers, that God has always given to his children everywhere the truth specially adapted to the need and understanding of the race He was dealing with, they would have saved themselves much trouble.

One must learn to recognise the truth he already has, and learn to live it, before he can receive a higher or greater truth. From a spiritual standpoint it is impossible to teach a new religion, for there is but One Light, One Truth. What the people of Southern Asia needed was some one who understood Buddha, who knew what He taught—some one who could dig down through the accumulated rubbish of centuries and bring forth the precious truths hidden there in their original holiness.

How very few there are in so-called Christian countries who know the beautiful, saving truths Jesus taught! And the sceptic and infidel to-day are doing just what the Christian missionary did—throwing the blame for the cruelties, vileness and degradation of the people on to the religion professed, when it ought to be a self-evident fact that it is the lack of a religion and not its possession which causes the difficulty.

The best and most helpful part of a missionary's biography is the part he never writes—the part he dare not write. They often have occult and psychic experiences which are not explained by their philosophy or their interpretation of religion, but which widen their horizon and make them more tolerant and sympathetic. Talking with my parents since joining them here, I find their point of view greatly changed.

In a brilliant light, a gem will sparkle and radiate gloriously, when in the dark it might pass for a common stone.¹

THE NARRATIVE

It was the day before Easter. The sun sank behind the teak forest, a great, red ball; and from the bamboo thickets a white mist was beginning to rise in thin, wavering, phantom-like columns. Myriads of crawling things and torturing insects were swarming out of the shadows and up from the banks of the stream, whose sluggish, oozy, green waters showed neither wave nor ripple. The weird, mournful cries of the looluk came from the forest, where the tigers were lurking for their prey.

The day's journey was ended. A place for the travellers was found with some partially Christianised natives. Katha and Sidda descended from the back of the elephant they had ridden during the long, hot day. The evening meal of boiled rice and bamboo was served, and old Talza drew the curtains for the night.

Katha was being transported from a branch mission to the main mission, where she was to be employed as a teacher among her own sex and caste. With Katha was Sidda, her sister, from whom she had never been separated, and Talga, her aunt.

For Sidda Christianity had no charms. All Katha's prayers, entreaties and arguments were of no avail. Sidda

¹ After the above had been written down by Mrs. Bentley, sentence by sentence, as given here, an interruption occurred which prevented further writing during that day. When she was quiet in her bed, but still in full waking consciousness, the little woman who had been the missionary's daughter, appeared and told her the following, the narrative proper. The tale was twice told, evidently with the idea of fully impressing details; and some points were emphasised. Mrs. Bentley wrote it the day following.

Frequently her communications are presented on what might appear as a magnified sheet of foolscap paper. They are given a paragraph or two at a time. She memorises the paragraphs, they fade out, and she writes down what she has read. If she makes an error, a correction is frequently held before her, on what appears to be a piece of paper. At other times, knocks indicating failure are given, and she cannot proceed until she has rectified her mistake, if the error interferes with the import of the communication. Slight slips in spelling or punctuation might and sometimes do "get by".

listened patiently, but grew more and more absorbed in strange fancies and weird, prophetic dreams and visions, many of which proved to be so accurate as to startle those who sought to teach her; and many of her own people were half afraid of her. She refused to believe that women have no souls. When pressed for a reason for her disbelief, she said she talked with the souls of the dead every night, and there were hosts of women among them and they were dressed in white, shining like the full moon; and they laughed and danced and sang, and were not hungry or sick any more. She used to lie for hours before a statue of Buddha in a neglected corner of her brother's court; and one day she solemnly affirmed to the astonished Katha that the statue had grown dazzling like the sun, and a man's voice had spoken from it, telling her she should live for ever, like the stars of heaven. This same voice had also told her that there was but One God, and all the many names meant one and the same Power; that what the God Buddha taught and the God Jesus taught were the same, so why should she trouble herself to change her religion?

Katha could not answer her sister's arguments. In her simple, untrained mind she knew the Christian teachers had been very kind to her, and in her deep gratitude she wanted to accept all they told her and do as they bid her to do; and Sidda's persistent resistance troubled her greatly.

Sidda had been very restless all day, had scarcely tasted her supper and, after the curtain was drawn, was still more restless. At last she whispered: "Katha! Katha, do you not see it?"

"It? What? Where?" said Katha, trembling, she knew not why.

"That strange *something*, sometimes dark and horrible, sometimes bright and shiny! It has been with me all day—never once has it left me; and now it reaches out its arms for me! O Katha, I know what it is—it is Death! It is going to walk through our land again, just as it did when it took father and mother; and it is black and horrible to the people, but it

is bright and shiny to me—because I have seen—don't you believe them, Katha, when they tell you awful things befall the dead—they lie to you, Katha, for nothing more awful can come than comes to one here—especially to women. O Katha, sit beside me for *It* has me in its arms—it will not touch you nor the white teachers, but it takes me. At first I was afraid, but now I am glad."

From the deadly chill to the burning fever poor Sidda passed to the fearful pain that distorted her slender body with unspeakable agony, and just as the first steely grey light penetrated the bamboo slats she grew quiet. Turning her great, lustrous eyes on her sister, she said pleadingly:

"Take me to the Buddha—O Katha, take me that I may die in peace."

Katha was filled with consternation. *What* had her dying sister asked of her—of her, Katha, who had renounced the Buddha and all that pertained to him! Her baptism and her Church vows were fresh in her mind. She fell on her knees and, trembling in every limb, prayed in a cold sweat of agony—a prayer that was interrupted by Sidda's voice, already growing weak:

"O take me to the Buddha—take me quick!"

Katha knew that there was not a moment to be lost, and with a wild prayer for help and forgiveness, she, with the aid of Talga, lifted the dying girl and carried her to the near-by shrine and laid her at the feet of the image. For a moment there was dead silence. Then Sidda cried with great joy:

"Look, Katha! look! Your Lord and my Lord are the same after all!"

Katha looked as her sister indicated, and lo! the statue was illumined, transfigured; and beside it stood a glorified Being—to the minds of the two girls, Jesus the Christ! With a cry of joy Katha sprang forward. The vision vanished. She turned to her sister . . . Sidda had gone.

F. A.

CORRESPONDENCE

RECONSTRUCTION—PERHAPS REGENERATION?

IT is interesting, if not always edifying, to listen to American discussion of "Why not Reconstruction in the Theosophical Society?" Mr. Arundale evidently intended to stir us up and make us think (or "intuit," if we are capable of that), and he has succeeded probably beyond his fondest hope.

Would it not clarify our vision and simplify our speech if we should pause and consider that it is not suggested that we *abandon* our "Objects," but that we enlarge them? Such an enlargement (a widening and heightening of our field) might result in an "expansion of consciousness" for the T.S. As to what the world will think of us—does that much matter? "Desire that which shall make you appear as nothing in the eyes of the world."

Now that the world has, in large measure, caught up with our publicly proclaimed Objects, we probably can, if we choose, roll up a very large membership. But do we want that?

One thing seems reasonably certain. If we are to continue to do pioneer work, we must still keep ahead of the procession.

Carmel, Calif., U. S. A.

FRANCES ADNEY

BOOK-LORE

The Candle of Vision, by A. E. (Macmillan & Co., Ltd., London. Price 6s.)

"I have always been curious about the Psychology of my own vision as desirous of imparting it," remarks the author of these retrospects and meditations, "and I wish in this book," he continues, "to relate the efforts of an artist and poet to discover what truth lay in his own imaginings," and to discover the relation of these, as he says in another place, to the vision of the writers of the sacred books.

Anyone interested in the Third Object of our Society will find this attempt at analysis and classification of "occult" happenings worthy of attention. The book is a fragment of the spiritual autobiography of a man who is gifted not only with certain powers beyond those which are normal to us all, but also with the capacity to recognise the interest and importance of many curious experiences which are common to a large number of people but which are passed over by most of them without reflection.

Memory, imagination, vision, intuition—what is the real explanation of the phenomena we class under these headings? A. E. is not satisfied with the explanation offered by the modern psychologists. He suspects that few of those who are interpreting these things to the world have any very intense imaginative experience of their own to go on. "They see too feebly to make what they see a wonder to themselves. They discuss the mode of imagination as people might discuss art who had never seen painting or sculpture." But the writer himself is in a position very different from that which he assigns to the psychologists: he has had plenty of experience along the lines indicated, and bases what he has to tell us on first-hand knowledge, recounting many curious adventures in the realms of the psychic, and calling attention to the wonder and strangeness of certain apparently trivial incidents which many of his readers will recognise as similar to occurrences which have come within their own notice. One is reminded of H. P. B.'s remark that if people only gave proper attention to the little experiences of life they might find revealed in

them unsuspected occult teachings or unthought-of instances of occult influence.

Among many interesting chapters, one entitled "The Language of the Gods" calls for special mention. In it an attempt is made to find the correspondences between colour, form, basic idea, and the sounds which are the roots of human speech, and it is especially worthy of consideration because it represents a definite effort "to ascertain the value of intuition as a faculty by using it in reference to matters where the intellect was useless, but where the results attained by intuition could be judged by the reason". The author remarks:

Intuition is a faculty of which many speak with veneration, but it seems rarely to be evoked consciously, and, if it is witness to a knower in man, it surely needs testing and use like any other faculty. I have exercised intuition with regard to many other matters, and with inward conviction of the certainty of truth arrived at in this way, but they were matters relating to consciousness and were not by their nature easily subject to ratification by the reason. These intuitions in respect to language are to some extent capable of being reasoned and argued over.

Many of the author's visions and imaginings bring him into intimate relation with Nature and those "sweet and august things" which reveal themselves to the worshippers of Mother Earth. Dreams he is very much interested in, and also that mysterious "mingling of natures" by which human beings come more and more to permeate or be pervaded by each other's lives.

The Theosophist will not go to a book like the present for an explanation of psychic phenomena; he would miss the definite framework which occult investigation has given him as a guide and restrainer in his attempts to classify and understand. But if he is trying to disentangle his facts before explaining them, he will find here a wonderfully vivid description of the everyday things to be met with on that path "which all may travel, but on which few do journey"—that "path within ourselves where the feet first falter in the shadow and darkness, but which is later made gay by heavenly light" for those whose method of enriching their inner life is that of "fiery brooding" upon the ordinary events in the life of the mind, to the end that these may reveal to them their mysterious relation one to another, and their eternal significance as gateways into a universe of understanding.

A. DE L.

Problems of Reconstruction, Lectures delivered at the Forty-third Anniversary Meeting of the Theosophical Society at Delhi, December, 1918, by Annie Besant. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1-8.)

Those who had the good fortune to hear the President of the Theosophical Society deliver the 1918 Convention Lectures, at Delhi, are unanimous in declaring that they were at least equal to any she has given before. They are now published in book form, enabling the student of applied Theosophy to gather up the many seeds of fruitful thought and action that fall from her words, and plant them in his own garden of human service.

The first lecture deals with the Reconstruction of Religion, as supplying the true motive power for reconstruction in other fields. Great stress is laid on the relation of religion to nationality, and it is shown that whereas in ancient times nations had religions of their own, the more modern religions of Christianity and Islām have carried their missionary activities beyond the bounds of any one nation and can claim to be international—in fact, the same might be said about the peaceful spreading of Buddhism. The importance of a religion that is a uniting instead of a dividing force is especially emphasised, for: “Thus you forge links which are being woven between Nations, which in time will make war impossible.” In this respect, it is pointed out, Hindūism suffers from the exclusiveness of its birth-qualification, though its philosophy is being rapidly accepted all over the western world. Religions will find their unity when it is realised that “Religion is one: religions are many”; in every Faith there is an inner truth, the Realisation of God, and this is the uniting force in all religions. The problem of evil is also dealt with, and the war is taken as an illustration.

The second lecture is on Social Reconstruction, and opens with an account of the migrations of the various sub-races from the Āryan root-stock. The customs of the latter, which eventually spread southward into India, were carried westward by the Celtic and Teutonic sub-races; and the central feature of these civilisations was the village community. Mrs. Besant then describes the development of the village system in England and the change to the feudal system after the Norman Conquest. She traces the impetus of the introduction of machinery and its effect on industry in the alienation of capital and labour, and outlines the growth of Trade Unionism. The key-note of social reconstruction is given as the responsibility of the State to the Nation.

So people are beginning to realise that the true note of social reconstruction, as it affects individuals and the State, is that the State ought to be responsible to the Nation

as its Government, as its Executive organ, that Government ought to do whatever is better done collectively than can be done individually. That seems to me the true note. If you can do things better united, do them united. If you can do them better individually, do them individually. Everybody wants railways, and they should be controlled by the Government. Mines of coal, iron and other minerals are necessary for wealth. Let the Government control them, and supply the capital wanted for large enterprises; let the Government control, and appoint its men for management, but let the profits go to the people and not to the individual. That is the idea which is gradually growing up in England, and more and more that will be the rule of Social Reconstruction.

Perhaps the most distinctive feature of this lecture is the suggestion that the old Hindû system of apportioning the three chief rewards of life—wealth, honour, power—should be revived. As the scheme is here worked out, one feels that it is essentially sound in principle, though as yet somewhat idealistic for immediate application to prevailing conditions. However, this difficulty should not be one to deter the Theosophist, whose only test of the value of a scheme is—how far does it make for Brotherhood?

Political Reconstruction is the subject of the third lecture. The earliest civilisations, we are reminded, were based on slavery, and some very significant remarks are made on the abolition of slavery by Britain.

It was abolished there in a very noble way, which gave Britain a good National Karma, and explains the way in which she has risen to power; for in that case alone, as far as I know, the Nation admitted that a karma created collectively ought not to fall upon only one class of the Nation, that where the whole Nation had sanctioned slavery it was not right, in abolishing it, to allow the burden of the loss to fall only on the actual slave-holding class. So, this Nation, in abolishing slavery under its flag, compensated the slave-holding class, not because compensation as such is necessary in abolishing a criminal condition, but because by the payment of the compensation the people in England, who had sanctioned the crime, showed their own sense of wrong by giving money from their own pockets in order that one class alone might not be ruined, where the whole Nation was guilty. There you had a splendid example.

We might add that there is another side to this picture of the nation voluntarily compensating the class from which it demanded the surrender of a criminal exercise of power, and that is the power of the said class to exact the compensation before surrendering the privilege. Probably the near future will see the capital-owning class compensated for the abolition of wage-slavery, but it will scarcely be the result of an admission of complicity on the part of the producers who will have to assist in finding the compensation. This lecture goes into the different forms and ideals of monarchy at considerable length, and gradually leads up to the ideal of democracy, summed up in the following words:

What ought Democracy to be? The choosing out of the wisest, the choosing out of the best, and placing them as the Executive to the Legislative part of Government. It is too late now to choose by favour. It is too late now to choose by birth. It is too late now to choose by wealth. America has tried wealth as a standard, and the result was, until lately, the driving out of the service of the Nation of the very best men. It had become a sordid struggle for power.

The method of choosing the best is not yet discovered. We have to realise that the only real authority to which a man should bow is the authority of wisdom, and it should guide service. That is what is wanted.

Finally we come to the important matter of Education, the lecture on which was delivered at a meeting of the Society for the Promotion of National Education. It is not surprising, therefore, that National Education—i.e., the ideals and methods for which this movement stands—is the form of reconstruction advocated. The case taken for treatment, as being most urgently in need of these ideals, is very naturally India; but of course a system of education “based on the law of Reincarnation” is also the one for which all the world is seeking. Certainly the first step is to make a child “the best citizen possible” of his own nation, but a knowledge of reincarnation on the part of educationists should go far towards making him also a citizen of the commonwealth of humanity.

W. D. S. B.

Round the Yule Log, Norwegian Folk and Fairy Tales, by P. C. Asbjornsen. (Sampson Low, Marston & Co., London.)

It is perhaps early to have one's thoughts turned towards Christmas, but whether it be the title or whether it be the gnomes—the trolls—the giants—the princesses with long noses—the princesses who cannot tell the truth—the pancakes which jump out of their pans—the billy-goats who go up to the hills to get fat . . . that bring the festive season before one, it is undoubtedly a fact that this is a most Christmassy volume, with its bright and attractive cover, on which fairies, elves and black cats joyfully disport themselves.

Norwegian folk-lore is to most of us a *terra incognita*; and to the collector of these fables and traditions a considerable debt of gratitude is owing, in that he has probably been the means of preserving for the Future all those attractive bogie-tales and old wives' legends, which, in the course of much travelling, he has succeeded in extracting from the peasants of his native land. Mr. Asbjornsen stands out as one of the three writers who, in the living literature of Norway, have escaped from the narrow provinciality of the home circle and conquered for themselves a place in the wider world of Art—the other two being Ibsen and Björnson—and he has, as a literary artist, in the stories succeeded in laying the peculiarities of the Norwegian landscape and atmosphere before his readers with a subtlety of touch such as perhaps no others have achieved. The language of these primitive tales of Norse life is simple and devoid of the artificial and affected phrases which are the hall-mark of much Danish literature, and

comparative mythologists might find many links binding them in one brotherhood with the folk-lore of Ireland, Germany and Hindustan . . . full as they are of a quaint wit, a sort of savage pathos, and an intimate and tender sympathy with all the wild and solitary in Nature.

The volume, which is of fat and comfortable proportions, is profusely illustrated, while the print is good, and suitable for the eyes of those young ones who will doubtless pore over it, thrilled and fascinated.

G. L. K.

Outlines of Social Philosophy, by J. S. Mackenzie, Litt.D., LL. D.
(George Allen & Unwin, Ltd., London. Price 10s. 6d.)

In his Preface the author calls this work a textbook for students of Economics and Political Science. As such, it is an admirable summary of a vast subject, divided under three main headings: Book I, "The Foundations of Social Order"; Book II, "National Order"; and Book III, "World Order," each subdivided under sub-headings, and these in turn into short paragraphs covering at the most a few pages. We have thus a clear and systematic arrangement, with a comprehensive table of contents at the beginning and an index at the end, for easy and quick reference. The subject-matter is dealt with simply and lucidly. The various aspects of each point are briefly explained, and frequent references are made to Plato's *Republic*—which forms a kind of general basis—as well as to other works, especially those of T. H. Green and Dr. Bosanquet. The author aims at stimulating thought rather than at presenting his own conclusions, for he realises that "all the subjects to which reference has to be made, are capable of being looked at from many different sides, and that the problems that are involved in them cannot be solved by a stroke of the pen".

An immense amount of information is condensed in this book of 280 pages. Whether we turn to problems of education, of religion, of the State, of war, or any other of the subjects included, we meet with short, clear definitions and stimulating treatment of the various points of view; and to the beginner as well as to the more advanced student, this work can be confidently recommended as a most useful textbook and vade-mecum.

A. S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
American Section, T.S., of 6,850 members, for 1918, \$ 1,111.21	3,196	0	0
Theosophical Society in England and Wales, of 3,259 members, for 1918, £108. 12s. 8d....	1,433	8	0
Australian Section, T.S., Balance of dues for 1918, £24. 6s. 8d.	324	7	0
Presidential Agent, Spain, for 1918-1919 £9. 7s. 0d., ...	123	5	11
Secretary, Nairobi Lodge, T.S., British East Africa, for 1919, £3. 10s. 0d.	46	10	0
Mr. Charles Iver McIver-Warrington, England, for 1918- 1919, £2	26	6	3

DONATIONS:

Imperial Service League of Modern Thought, for Adyar Library	411	3	3
	<hr/> 5,561	<hr/> 8	<hr/> 5

Adyar
10th March, 1919.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1919, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
Mr. C. N. Subramanya Aiyar, Adyar ...	50	0	0
Theosophical Order of Service, Brisbane, £2. 2s. 0d.	28	0	0
A Rohri lady, for Food Fund ...	25	0	0
Mr. M. N. Ramaswamy Aiyar, Tanjore ...	25	0	0
Mr. A. L. Williams-Baker, Oregon, \$ 5 ...	13	8	0
Master Cyril E. Powell, Surrey, £1 ...	13	5	0
A Friend, Adyar	500	0	0
	<hr/>	<hr/>	<hr/>
	654	13	0

Adyar
10th March, 1919.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Nairobi, British East Africa	Nairobi Lodge, T.S.	9-9-1918
Lajas, Cuba ...	Hermes „	14-12-1918
Shevapet, Salem, Madras Presidency ...	Sri Krishna „	1-2-1919
Malwar, Ratnagiri Dist., Bombay Presidency ...	Krishnamurti „	8-2-1919
Bhiknapari, Bankipur, Behar ...	Besant „	19-2-1919

Adyar
3rd March, 1919.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Scandinavian Section, T.S., Stockholm, for 1918, £30. 11s. 6d.	407	10	0
Mr. W. W. Brookes Warner, Cadiz, Spain, for 1909-20, £12.	160	0	0
Mr. J. Arnold, Hankow, for 1919	15	0	0
Mr. M. Manuk, Hongkong, for 1919	15	0	0
Nairobi Lodge, T.S., for 2 new members, for 1919, £1 . . .	13	5	0
Presidential Agent, Spain, Charter Fee for new Lodges, £2.	26	11	0

DONATIONS:

Mr. W. W. Brookes Warner, Cadiz, Spain, £6, for Adyar Library	80	0	0
Dr. Karsukh V. Hora, Surat, in memory of his father Mr. Virsukhram J. Hora	50	0	0
	767	10	0

Adyar
11th April, 1919.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1919, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Mr. W. W. Brookes Warner, Cadiz, Spain ...	93	6	0
Blavatsky Lodge, T.S., Bombay ...	54	0	0
Mr. Yosabre Takahashi, San Francisco, California, U.S.A. ...	42	15	0
Mr. O. Greig, Nailsworth, £2 ...	26	5	6
Mr. C. L. Mathews, Christchurch ...	26	2	8
for Food Fund ...	25	0	0
Mr. J. I. Hagland, Seattle, Washington, U.S.A. ...	18	1	0
Mrs. C. G. Adney, Carmel, California, \$5'25 ...	14	6	0
Mr. A. K. Sitarama Shastriar, Adyar ...	11	0	0
Ladies Vasanta Lodge, Adyar ...	10	0	0
Mrs. Mabel Cotterell, Gretna Green, 10s. 6d. ...	6	14	6
Donations under Rs. 5 ...	2	0	0
	330	2	8

Adyar
11th April, 1919.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Paducah, Kentucky, U.S.A.	Paducah Lodge, T.S. ...	12-11-1918
Versailles (Seine and Oise), France ...	"En Son Nom" ,, ,, ...	18-2-1919
Narasannapeta, Ganjam Dt., India ...	Sri Rama Vilasa ,, ,, ...	20-3-1919
Sevilla, Spain ...	Zanoni ,, ,, ...	21-3-1919
Alicante, Spain ...	Alicante ,, ,, ...	" "

Adyar
14th April, 1919.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

		Rs.	A.	P.
New Zealand Section, T.S., for 1918, £42. 5s. 4d.	...	557	10	10
Australian Section, T.S., account of 1919, £30....	...	400	0	0
Mr. Felix Belcher, Toronto Lodge, Dues for 1918-1919	...	33	0	0
		<hr/>	<hr/>	<hr/>
		990	10	10

Adyar

10th May, 1919.

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1919, are acknowledged with thanks :

DONATIONS :

			Rs.	A.	P.
Mr. Thos. H. Talbot, Oakland, \$100	...	...	274	15	0
Mr. F. Marnenda, Krotana, \$100	...	...	271	8	0
Mr. Thos. B. C. Barnard, M.D., City of North Tonawanda,					
for Food Fund, \$10...	...	...	26	11	0
Mr. G. H. B. Lockett, Gisborne, New Zealand	...	...	66	11	0
Mr. A. K. Sitarama Shastri, Adyar...	...	...	7	0	0
Mr. P. R. Lakshman Ram, Madras, for Food Fund	...	...	10	0	0
Proceeds of 35 Shares in the Co-operative Supply Depot,					
Adyar, presented by shareholders	...	...	132	14	3
Donations under Rs. 5	...	...	5	3	2
			794	14	5

Adyar

A. SCHWARZ,

10th May, 1919.

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Waco, Texas, U.S.A.	Waco Lodge, T.S.	16-12-1918
El Paso, Texas, U.S.A.	El Paso "	31-12-1918
Iceland, Europe	Sannleiksleiturf Lodge, T.S.	14-1-1919
" " "	Framsöhn "	" " "
Aalborg, Jylland	Aalborg "	" " "

Adyar

J. R. ARIA,

8th May, 1919.

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
American Section, T.S., Balance per 1918 ...	229	0	0
Mr. A. P. Best, Nairobi	15	0	0
Mrs. Erna P. Best, Nairobi	15	0	0
Presidential Agent for South America, £40, acct. 1918	480	0	0
Miss Kathleen Mullen, Toronto, per 1918-1919	3	2	0
Mr. A. D. Taylor, Portugal, £2. 5s. 0d. per 1917-1919	26	11	4
T.S. in Finland, per 1914, 1915 and 1916, Frs. 1432·25	670	0	0
	<hr/>		
	1,438	13	4

Adyar

10th June, 1919.

A. SCHWARZ,

Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1919, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Proceeds of 22 Shares in the Co-operative Supply Depot,			
Adyar, presented by shareholders	...	...	83
Ahmedabad Lodge, T.S., for Food Fund	...	...	10
Mrs. H. A. Tata, Bombay	...	...	10
T.S. Lodge in Mysore	...	...	5
Shanti Dayak Lodge, T.S., Moradabad	...	...	7
Poona Lodge Camp, T.S.	...	...	65
Ahmednagar Lodge, T.S.	...	...	6
	187	0	6

Adyar

10th June, 1919.

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
San Paulo, Brazil,		
S. America (attached to		
Adyar Headquarters) ...	San Pablo Lodge, T.S.	... 18-1-1919
Miami, Florida, U.S.A. ...	Miami " "	... 9-2-1919
St. Petersburg, Florida,		
U.S.A.	New Era " "	... 13-2-1919
Bloemfontein, S. Africa	Bloemfontein " "	... 1-1-1919
Benoni, Transvaal,		
South Africa	Benoni " "	... 20-2-1919
Londonderry, Ireland	Maiden City " "	... 31-3-1919
Cork, Ireland	Cork and County " "	... 31-3-1919

Adyar

3rd June, 1919.

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Presidential Agent in Ireland, £13. 10s. 0d.	159	14 6
Mr. and Mrs. Garratt, West-End Lodge, Toronto	6	12 0
Presidential Agent, Spain, £4. 10s. 0d.	53	7 0
		<hr/>	<hr/>
		220	1 6

Adyar

10th July, 1919.

A. SCHWARZ,

Hon. Treasurer, T.S.

SUPPLEMENT TO THE THEOSOPHIST AUGUST
 OLCOTT PANCHAMA FREE SCHOOLS
 FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1919, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Proceeds of 7 Shares in the Co-operative Supply Depot,			
Adyar, presented by shareholders	26	9	3
Friends in America	27	0	0
Mrs. Kristina Hansen, Los Angeles, \$2	4	13	6
	58	6	9

Adyar
 10th July, 1919.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Camagney, Cuba	Luz del Maestro Lodge, T.S....	7-4-1919
Gwalior, Central India	Railway " " ...	22-4-1919
Puri, Orissa, India	Puri " " ...	3-5-1919
Pavagada, Mysore, India...	Pavagada " " ...	3-5-1919
Oomadhra, via Zagadia, Gujrat, India	Oomadhra " " ...	24-5-1919
Gadat, Bilimora, Gujrat	Sri Rama " " ...	24-5-1919
Sinor, Miyagam, Gujrat	Narmada " " ...	24-5-1919
Madhubani, Darbhanga, India	Madhubani " " ...	24-5-1919

Adyar
 7th July, 1919.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1919, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

					RS.	A.	P.
Singapore Lodge, T.S.	...	...	...	...	18	12	0

DONATIONS:

Mr. Oscar Keller, Tuticorin	...	...	...	...	40	0	0
					<hr/>		
					58	12	0

Adyar
10th August, 1919.

A. SCHWARZ,
Hon. Treasurer, T.S.

SUPPLEMENT TO THE THEOSOPHIST SEPTEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following donations, from 11th July to 10th August, 1919, are acknowledged with thanks :

			Rs.	A.	P.
Melbourne Theosophical Society, £3. 3s.	..	..	37	13	0
Blavatsky, Dharmalaya and Sri Krishna Lodges, T.S.,					
Bombay ..	...	...	87	0	0
Mr. Oscar Keller, Tuticorin	...	...	10	0	0
Mr. Hugh R. Gillespie, Krotana	...	...	56	15	3
A Friend of Col. Olcott	...	...	50	0	0
A Friend of the Panchamas	...	...	6	0	0
			247	12	3

Adyar

10th August, 1919.

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Eshilstuna, Sweden	Eshilstuna Lodge, T.S.	... 30-5-1919

Adyar

12th August, 1919.

J. R. ARIA,

Recording Secretary, T.S.

